

# **THE GROSSGLOCKNER**

**A Gospel of the Mountains**



**Jakob Lorber**

(2019) Lorber Publications presents: "THE GROSSGLOCKNER – A GOSPEL OF THE MOUNTAIN"

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# THE GROSSGLOCKNER – A GOSPEL OF THE MOUNTAINS

Revealed through Jakob Lorber

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*To my husband Bernd and my grandson Josh, who so vividly described the Grossglockner;  
I am almost certain I was there with you guys.*

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## *Introduction -*

### *Listen and then look and experience!*

[0/1] Dear children, if you follow Me, then follow Me fully in everything I do. Do not wish to walk in deep valleys, trenches and ravines, which are often full of vermin, impure air and not seldom among the neighbours full of discord, quarrels, hatred, thievery and mutual curses, but go with Me gladly on the mountains and high elevations! You should always experience either a Sermon on the Mount, or a Transfiguration, or a satiation with a little bread, or a cleansing of leprosy, or a victory over the strongest temptations, an awakening from death, and so many things that are unspeakable to you now; yes, take even children with you, and you shall clearly see the blessings of the mountains on them!

[0/2] He who has a weak body shall not fear the blessed mountains, for their peaks are surrounded by the invigorating breath of the spirits of life. Yes, in the mountains and high elevations, blessed row's turn and adorn the fragrant peaks with golden flowers of eternal love! O today test the inhabitants of the mountains, whether they are not in most cases shameful of the quarrellers in the valleys, hamlets, markets, and cities! The Christian hospitality lives on mountains still undefiled; the acceptable harmony does not live in deep-lying cities, in valleys and trenches, - on mountains you only must look for them, there she is at home, among the vegetation and among the animals and often also among the people.

[0/3] O let two enemies enter the fragrant peaks of the Alps: you will discover and see the enemies as friends often caressing one another. The wolf, this ravenous beast thirsting only for blood rarely seeks his healing herbs on the mountains, and in so doing spares the bleating flocks of lambs.

[0/4] O look back to the first fathers of fathers<sup>1</sup> on earth: they dwelt at the heights of the mountains! From heaven-towering Sinai<sup>2</sup> I gave to Moses the holy tablets on which with golden characters of eternal life free laws were drawn up and deeply embedded for the people of the stained depth.

[0/5] I don't need to tell you any more about all the sacred mountains, nor of the school of the seers and prophets of the eternal Word out of Me; go often up into the mountains, and gladly dwell there for a while, there you will for all times experience the fullness of

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<sup>1</sup> Read: The Household of God, 3 volumes by Jakob Lorber

<sup>2</sup> Exodus 19

the blessing of the eternal love of the Holy Father! As already suggested to you by Me, the "Kulm"<sup>3</sup> will give to him, who out of love for Me will ascend the green peaks, what once Mount Tabor has given to Peter, James and My John. But listen, I do not say "must", nor "shall"; only those who can and those who want to follow Me, his Master and Father, he will soon discover why I spoke the sermon of heaven from the mountain to the people! You choose the time; the sooner, the better, remember that, Amen! I, your Father say this full of holy Love to you; hear it, Amen, Amen, Amen!

### *The Grossglockner in a new light.*

[0/6] In the pure clean land, / Where the pure air blows, / Where in loving union, / Brothers walk in one accord, / There also rise above the clouds, / Friendly gloomy, noble witnesses, / Who even bear great burdens, / Sacrifices too, that ascend on high!

[0/7] Among these many witnesses, / Who adorn this little country, / Shows in quiet - noble silence, / Clearly still the great confusion. / Many know this witness, / Far and wide he is discussed, / Still, how many allude to him, / Not much is sensed (up) here!

[0/8] How he is crevassed, jagged, / And how high he rises, / How he is at his feet, / How much snow and ice he carries, - / Such is not discussed here, / But what the giant says, / Is briefly here revealed. / And so, know, who is asking:

[0/9] Of what benefit are such heights? - / Such heights must be frequently used: / When angry spirits blow / And in conflict over-heat / Threaten your earth' with fire, / Craving to destroy it all / Yes, in fierceness fire-flame. / Already many a grass is charred, -

[0/10] See, the high sentry reaches out / Far round himself with a thousand arms / All the deceitful types / Firm and cold without any mercy / So "by the collar", as you would say / Pulling them from all sides, / Then no one dares to move, / None, continues to enlarge!

[0/11] Has he drawn them to himself, / All the wicked trouble-makers, / Those who repeatedly lied to the earth, / They, the madman of the earth, / Apprehended here at once / By the hordes of peaceful spirits / And on the iron honed dull, / Blunt for the lust for distant murder.

[0/12] Now transformed into snow and ice / Lying there in trillions / Already outdated as towering ornaments gray and aged / On the cold sovereign thrones. / See the Glockner's

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<sup>3</sup> Mountain by Graz, Austria

useful reign, / See, how he serves for order, / Hence his rough appearance, / That is why he towers high!

[0/13] Only created for this purpose / Has he truly not become, / To justly punish at all times / Wicked spirits of peace-less hordes! / All that is still in him, / All that he still does, / Will be hatched as a whole / And clarified in a beneficial way! Amen.

## *Chapter 1 - The Grossglockner As Mountain - And Father of The Country.*

[1/1] The magnificent image seems so wonderful to you, how majestic a King of the Mountains, called the "Grossglockner", boldly rears his head from the middle of his big brothers and looks in a certain way in every direction, where his children, phasing<sup>4</sup> out of him, are; but it will seem even more wonderful to you when I start in proper order with his smallest descendants and then finally lead up to him.

[1/2] It is a little surprising to you, when I say your Styria<sup>5</sup> has not one hill on this side of the River Drave which is not a descendant of this mountain-father; but that does not matter, in the end, all evidence will show itself in the summation, as to how many mistakes we made in this presentation.

[1/3] And so observe: If you, for example, climb your Schlossberg (Castle-mountain), or the so-called "Rosenberg" (Rose-mountain), or the Plabutsch, or the Buchkogel, or you decide to go all the way down to the last foothills of the windy Buehel, I say to you, On all these mountains, including the alps you have already climbed, you still climb the foot (-hills) of the Grossglockner.

[1/4] Whoever would find such a thing hard to believe would probably start his journey here on the so-called "Buchkogel" in order to take the next mountain path. From there, however, always keeping to the mountain ridges - which of course will not always be the same height, but still always high enough to distinguish from the valleys - and he will certainly reach those Alps after a day's journey on this somewhat arduous path, which mostly divides Styria from Carinthia, on which occasion he needs nothing else, then the laborious journey, and if, by the way, he has a firm foothold, he can count on

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<sup>4</sup> Stage of development

<sup>5</sup> State in Austria

the fact that within a maximum of ten days he has already reached the nearby areas of our Grossglockner without having to walk over a deep valley.

[1/5] This journey certainly will then convince him that your Buchkogel along with his far-stretching foothills is indeed still connected to this mountain father. Whoever intends not to make quite such a difficult journey can, in this case, take a good area map, where he can, obviously more comfortable, make the same journey with his finger, and he will be impressed of the accuracy of this statement.

[1/6] But, you will say: "Yes", that may be so, because the North Pole is connected with the South Pole, and the Buchkogel and the Grossglockner can therefore also be connected; but what is the connection here? Where is the gospel in all of this?"

[1/7] But I say: Just be a little patient, My little children! For between the Buchkogel and the Grossglockner, is enough space and enough such things as to scatter a good mustard seed on this ground, which will grow up and spread its branches and roots as far as our big mountain father spreads his arms and children!

[1/8] One question immediately affixes itself here, namely: "Is there something to this, that up there the Grossglockner rears his head above all the other mountains, in another country is again another (mountain), that is even higher than the Grossglockner, and again in another country a third one that rises over the others?"

[1/9] Here I give a very short answer to this question and say nothing, except that such is in all seriousness absolutely necessary, because from a natural point of view the proper conservation depends on the height of such mountains, in the countries in which they are located, but also entire parts of the world, as for instance Europe from the three partly named mountains<sup>6</sup>, Asia and America from there's, and so on.

[1/10] With this answer to the question there is already another one, namely the following because you say: "Why then? How is that possible?"

[1/11] And on that I will give you again a short answer, which sounds like this: Just as the life of the body depends on the head; for if detached from the torso or is severely damaged, the life of the entire body will soon end.

[1/12] This answer is sufficient for the time being; for the ratio of such mountains to the rest of the country is the same as that of the head to the rest of the body. Even if life

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<sup>6</sup> The Grossglockner - Austria, Zugspitze - Germany, Mount Blanc- France.

does not come directly from the head, so is the head nevertheless the main organ of receiving natural life, from which the very same is equally conducted into the whole body. The human body still has many other extremities which it can lose without losing the life; but the upper extremity of the body cannot be lost without losing life.

[1/13] See, precisely so is it also with our highest mountains. However, you can unearth the entire Buchkogel, or even ravage over a higher alp, if you want and have the strength to do so. But if it were possible for someone to make a go at the Grossglockner and to level it just like the above mentioned Buchkogel or another Alp, then this undertaking would not go as unpunished as with the leveling of the Buchkogel or another more significant height. Because such slight leveling (of the mountain) would result in almost no tangible adverse consequences, whereas the leveling of the Grossglockner would either rapidly turn an immensely vast range of countries into an eternal winter or would at least change into a far extensive lake.

[1/14] Here you will ask once again: "Why? And how is this possible?"

[1/15] A small example will at once make the matter clear for you.

[1/16] See: you know that from the body<sup>7</sup> all blood (flow) makes its way into the head (or brain)<sup>8</sup>! If the head is now separated from the body, what does the blood do? – See, now we have it; you are saying to yourself: "The blood immediately runs from the veins, cascades over the body, which in turn then shrinks the veins and the body will pass into certain death!"

[1/17] This is also the case with such a mountain, which is also a recipient of the earth's most powerful internal water sources, which keeps it by its great gravity, and lets only so much (water) escape through its pores, that through it the whole country receives its necessary irrigation far and wide; however, the overabundance of these constant evaporations of the inner waters, he sucks out of the air and again carefully into itself. So as [for the vapour] not to disappear so easily from him, he transforms into constant ice and stable snow, for which reason he is seldom to be seen misty- or cloudless.

[1/18] But what he does, he must do the same thing, even in less favourable conditions, by time and occasion to all his children and grandchildren.

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<sup>7</sup> From the heart

<sup>8</sup> Known as Cerebral blood flow, or CBF

[1/19] Why am I saying "children and grandchildren" here? – For the simple reason, because at the time of the mountain formation<sup>9</sup> the highest mountains on earth were the first to be formed, and from them, all the other (younger) mountains in coherent order were created in the way you are already familiar with! Now, do not think, that for example the Grossglockner was formed today, tomorrow his children, and the day after tomorrow his grandchildren, but between these orogenetic progressions long periods of time evolved, which often extended over several million years on earth, so that there are hardly two mountains in a country which are of the same age. That our Grossglockner belongs to the ancient mountains of the earth, you can easily see, that he is called by Me "Father of the Mountains", and secondly, because he is a chief of several countries, and thirdly his (mineral) rock attests to it, which is distinctly different from the rock of his children and grandchildren.

[1/20] But as all the mountain gain in height towards their father, so they also increase in age; and the more their peaks adorn themselves with constant snow and ice, the more sublime and meaningful they also become. You have to remember this, because the sequel will show how important this sentence is. We therefore do not want to get involved in long meaningless dialogue, but immediately move to the main issue, first in the natural, then in the spiritual, and finally in gospel terms.

[1/21] There are a lot of people who say: "I have a gentle hill which is teeming with fields, meadows, orchards, woodlands and pastures, which is incomparably better than one hundred Grossglockner!"

[1/22] On the one hand such people are somewhat right; because one cannot plant a vineyard on eternal snow and ice of the Grossglockner, - not even the very last plant, such as for example the hard stone-moss can grow there.

[1/23] However, I ask: Is a mountain only assessed for its rich vegetation? When it comes to fertility, every mountain is superfluous; because it's obviously easier to work in the valley than on whatever mountain, and the experience will have taught you that everything goes well in the valley. After all, it is certainly a foolish thing to assess a mountain for its fertility, because the fertility of the mountains is not the prerequisite of its existence, but these revolve around a completely different axis. And those who value a fertile hill higher than an infertile high glacier probably must take back their word,

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<sup>9</sup> Orogeny: The process of mountain formation; the folding, faulting, and uplift of the Earth's crust to form mountain ranges.



and they will have to accept it when I say: A square-klafter<sup>10</sup> of ice of the Grossglockner is in itself worth more than a square-mile full of the most fertile hills!

[1/24] Here you will again ask: "Why?" "How is that possible?"

[1/25] But I say to you: If it depends only on a certain profitable return, then you can definitely not earn a penny with your eyes in your head, but certainly with your hands and feet! Though is the eye not worth more than the hands and feet, which you would hardly use without the light of the eye?! And yet, the pupil of the eye is actually small in proportion to the size of the hands and feet! And before you want to touch anything with your hands and your feet, do you not have to take hold of it with your eye?!

[1/26] If you now pay attention to this, it will become quite obvious to you, why I value a square klafter ground of the icy Grossglockner higher than a whole square mile of the most fertile hill country; for as you cannot carry much fruit on your hands and feet without your eyes, so also, would the small valleys and hill farms bear little to no fruits without the eternal snow and ice of the glaciers. And in this respect, many wealthy farmers should go on a journey to the Grossglockner and there kiss his ice in My Name; because the whole fertility of his ground depends on the kiss-sized ice surface of the Grossglockner.

[1/27] Would you not like to ask again: "But why?" "How is that possible?" - Please just be patient; it is coming!

[1/28] You know, according to an old saying that like with likes socializes together. If you have any moist stone in the wall of your room, this stone will not dry so easily, but it will rather draw more moisture from all sides and will therefore pass the excess moisture on to its surrounding wall and will consequently cause a big moist stain in your room.

[1/29] You see, and so is it with our Grossglockner! He is also a very large moist stone in the far-reaching farmlands of a continent and draws therefore from far and wide the superfluous airborne moisture unto itself. If, however, this moisture remained in a dripping state on his stone-walls, they would soon escape again in large streams from this giant stone and devastate many properties round about. In order to prevent this

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<sup>10</sup> Obsolete Austrian measure, Klafter: 6ft – 1.8 m (Viennese klafter)

from happening, he causes through his height and the peculiarity of the rock that the absorbed moisture quickly turn into snow, hail and ice.

[1/30] But here you will say: "If that is really the case, then over time he will have to grow beyond the whole of Europe!"

[1/31] O Yes, that would certainly be the case if he had no children and grand-children; but in fact these children then liberate their father in this way: If his ice and snow load grows from above and outside, the lower parts or the bottom and old snow and ice-masses are more and more pressed and squeezed, whereupon these water and air-particles ignite by such pressure into countless smaller particles, then dissolve once again into foggy vapours and emerge from their imprisonment. And since such a glacier has its excellent gravitational force only in its highest regions, these escaped vapours from its lower and bottom regions would either or pour out as dripping liquid into the low-lying valleys, destroying and washing-out everything, or they would, at least on the higher regions, join the snow and ice and expand and increase the same onward and outward, so that entire properties far and wide would be buried by them within a millennium.

[1/32] But to ensure that neither one nor the other happens, such a mountain father also has an immense number of children at his side, who eagerly take on the excess burden of their father; and what becomes too much for themselves, again a whole lot of grandchildren squatting around them, which eagerly take on the over-abundance. And what becomes too much for them as well, they then bless the whole expanse of the lowland.

[1/33] And if you can comprehend this to some extent, then you will also easily realize, why from such a high mountain so far-reaching, contiguous mountain ranges extend almost radiantly in all directions, and it won't sound too ridiculous to you either when I tell you that you yourself drink Grossglockner water from your house-well and that there are hardly any springs in your country, who not originally owe their fertile existence and gratitude to this mountain father.

[1/34] "Yes", you will say, "but where does the rainwater come from?"

[1/35] And I say to you that in your country there is rarely a drop of other rain that falls from the clouds as such what was sent out over this country (of Austria) by the Grossglockner and his far-reaching children; and it would not be wrong for you to say: "The Grossglockner rains over our country!"

[1/36] But why? – Because he possesses three different, far reaching, powerful-active arms, one of which spreads in all directions into its children and grandchildren, the second in all the fountains, brooks, rivers and rapids, often going further than his children and grandchildren, the third, most outstretched arm, however, exists in the cloud-region, which has its central point at the Grossglockner for several countries plus carefully guarded and subordinate resting places by the many children (Alpine ranges) scattered far and wide, where it accumulates again in ever more and more misty masses (of clouds). And when, for example, these masses accumulate too densely on the Choralps <sup>11</sup> then such an alpine (mountain) has again subordinate grandchildren, who eagerly alleviate their mother off a large part of her burden, - on which occasion this third arm of the Grossglockner usually pours itself out in a beneficent rain, and prepares a delicious meal for the poor flora and wildlife of the lower level region

[1/37] But this is only a natural and useful accomplishment and purpose of this mountain father.

[1/38] However, behind these there are two others and much more important ones in the background, which we will get to know in the course of this message; and when you first become acquainted with them you will always see a more advantageous concept of the great usefulness of such a seemingly dead mountain giant alive in you. Truly, I say to you: Everything in the world is wrong! Wherever you see much liveliness on earth, there is just as much death; on the other hand, where you believe that everything sank into an eternal death, there is the greatest profusion of life and an incalculably zealous activity of life.

[1/39] For this reason, mostly all prophets and seers were at home on the mountains; and I Myself, when I was on earth as a man, preferred to dwell on the mountains. On the mountain I gave the tempter<sup>12</sup> the eternal farewell; on a mountain I fed so many hungry<sup>13</sup> ones; on the mountain I revealed all heaven<sup>14</sup> in My words; on a mountain appeared as the everlasting transfigured life to the three acquaintances of you<sup>15</sup>; on a mountain I prayed<sup>16</sup>, and on a mountain I was crucified<sup>17</sup>.

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<sup>11</sup> In the state of Tyrol

<sup>12</sup> Luke 4;

<sup>13</sup> Mark 6: 33-44

<sup>14</sup> Matthews 5-7

<sup>15</sup> Matthew 17:1-9, Mark 9:2-8, Luke 9:28-36 and 2 Peter 1:16-18

<sup>16</sup> Matthew 24, Luke 22: 39-40,

<sup>17</sup> Matthew 27:37, Mark 15:22, John 19:17,

[1/40] Therefore respects the mountains; for the higher they ascend their apexes above the depth of the mud of human selfishness, the more holy they are and the more blessed the whole country.

[1/41] We have already partly heard how such things happen; however, the next episode will show you all this in the clearest light, - and so we leave it for today!

## *Chapter 2 - The Significance and Origin of the Iron.*

[2/1] What an important item the metals, specifically the iron, make up in your household chores, you do not need a lot of mathematical knowledge to calculate such.

[2/2] What would you possibly do without the iron?! Yes, certainly you can accept: Without the iron, no letter would have ever been printed; without the same you would prepare your homes with great effort and with difficulty and with even more effort and struggle you would have meager clothing; yes, without the iron there would be no ships on the ocean nowadays and no wagon in the country.

[2/3] Without the iron you would not have a single tool to loosen up the ground and sow the grain-seeds into the soil, yes, in other words: Without the iron you would be the poorest creatures on earth in both natural and spiritual ways so that every animal would overtake you! But with the help of this highly-blessed metal, you can obtain everything because all kinds of useful instruments and tools can be manufactured from iron. You could not even prepare a simple grave for a deceased brother without the iron, and therefore you would have to either toss the corpses into the rivers, here and there bury them at least in shallow sand or carry them onto the highest mountain covered with eternal snow and ice, if you did not want to be surrounded by a constant breath of plague. In short, the usefulness of iron is far too great to be misunderstood.

[2/4] Certainly, some short-sighted people would say: "In the event of an emergency, meaning, in the absence of iron and thus also of all other metals, which together and all are all determined by the existence of iron, one would have to make do with wooden instruments!"

[2/5] This might be true; however, the question is, with what will a tree then be cut down, hewn and cut into various makeshift tools?! Look, from this it is clear that the iron in man's natural sphere of life is the very first prerequisite; without this, even bread baking stopped, and man's food would be restricted merely to raw natural fruits.

[2/6] Now that we have seen this small preview, how unavoidably necessary this metal is, consequently, we also want to take a look at its formation.

[2/7] You already know from an earlier announcement, namely from the depiction of My great "Household (of God)" and called main work by you, where there is a message from the coming and going of the sea, that during the supernatant<sup>18</sup> or excess of the seawaters<sup>19</sup> this metal accumulates through the salt of this water, but primarily by the influence of the stars, in the interior of the earth, and in certain pre-determined passages or veins of the same.

[2/8] This is right and true, - yes, therefore this accumulation is well-calculated, that complete and subsequent 14000 years are not capable to consume the metal completely! But here is another very important question about the formation of the iron, and this question reads as follows: "Is this iron, formed by the sea and the stars, already proficient that one can process it and manufacture all sorts of tools from it?"

[2/9] O no, I say to you, it is still an immature fruit, which has the ability in itself to become ripe and palatable and consequently also palatable, but in its unripe condition is neither one nor the other!

[2/10] Now that we know this, again the question arises: "Yes, how will the iron ripen?"

[2/11] The answer is given to you by every miner as well as every botanist and every farmer, saying: "Through rain and mild sunshine everything thrives and ripens fine!" And so, it is.

[2/12] Rain is the main prerequisite to all culture, consequently also to the culture of iron. Though, if the rain would persist uninterruptedly, it would soon suffocate the fruits and after a long time it would also consume and make the metal of the mountains numb; but for everything to thrive, a right order must be respected everywhere.

[2/13] But who is appointed by Me to regulate such order on any world body? And by whom will it continuously be maintained?

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<sup>18</sup> Supernatant: (*of a liquid*) Lying above a sediment.

<sup>19</sup> In the appendix

[2/14] Now we can once again make a trip to our Grossglockner! Take a good look at him, how he towers high into the skies and into the regions of the clouds, and how he is besieged by thousands and thousands of jagged rocks and –ledges!

[2/15] Look, this king of mountains has a wider sphere of action to suck in electricity and magnetic atmosphere than your weather and lightning conductors on the roofs of houses!

[2/16] What, then, is he... apart from what we have not already heard in the previous statement?

[2/17] See, he is an incredibly large and strong accumulation and storage chamber of the electric and magnetic matter! If he then works in a threefold way through his long-distance effect, which is already known to you, namely through irrigation, then he also provides all the water and preferably the rain with the appropriated quantity of electricity and magnetic atmosphere.

[2/18] These two polarities, however, are in natural terms the main condition of everything that flourishes and all growth and ripening of the plants and mineral world, and through these two subsequently also of the animals.

[2/19] However, since our Grossglockner is such a huge accumulator of these polarities, it can be shown here with few words that the ores of the subordinate mountains owe their useful maturity (of the metal) mainly to the glaciers, since the glaciers are simply the stewards of the temperature over all the lands below them.

[2/20] Now that we know this, I draw your attention to the fact that these high snow and ice-mountains, as in our case the Grossglockner, most of the time donate their other already known blessings by way of their children and grandchildren across the ground; consequently, in this way they too give out this electromagnetic material

[2/21] But whatever is still behind this electromagnetic material, and how fast it will spread out into all directions, we will ultimately learn when we are in the sphere of the spiritual depiction of this regional mountain-father.

[2/22] But for now, let us conclude this section, and only add the brief consideration, that at all times the greatest and most blessing effects are constantly being birthed there and further promoted for the general benefit, even though she believes she has the least need to seek for blind humanity and, therefore, is least of all looking for it.

[2/23] And so, it is not unusual for an insignificant ice peak of the Glockner to have a far greater effect over many lands than the not very significant large cities of the world, from which quite disproportionately many bad outcomes have been made and offered in relation to the good outcomes.

[2/24] So consequently such a mountain counts far more than all the industry of England, France and North America, and so on.

[2/25] Since we are now at the end of this contemplation for the heart, if not for the mathematical mind, we would like to turn to the next, third and thus last and greatest usefulness of our Grossglockner; however, for today we leave it at that!

### ***Chapter 3 - The Mountains as Regulator of the Air Currents.***

[3/1] After you have already heard many things about the usefulness of our Grossglockner and viewed the indicated usefulness (of this mountain) as almost exhausted, you probably ask yourself: "What useful capability might still be living insight such a mountain, apart from everything that is received, namely naturally?"

[3/2] This is a very good question because this question is still based on a great need, by virtue of you wanting to learn more useful things about this mountain. But since there is nowhere a need or a hunger that can speak in support of something, for which there is absolutely no fullness, there will certainly be still a fullness for the need which lies in this question.

[3/3] And so, pay attention! We want to open our pantry immediately, where you will find the best bread in large quantities to satisfy your need.

[3/4] So what is our Grossglockner and therefore all the other glaciers and mountains on earth useful for?

[3/5] It will certainly be well-known to all of you, that the earth rotates within 24 hours and a little bit around its own axis; besides that, you will not be unaware of the rather significant size of the earth.

[3/6] If you take the circumference of the earth, which stretches significantly beyond 5,000 German miles <sup>20</sup>, and divide this entire length of the circumference into as many parts as there are 24 hours and a few minutes more in itself, you will make the surprising discovery that one minute will cover several miles.

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<sup>20</sup> [https://en.wikipedia.org/wiki/Obsolete\\_German\\_units\\_of\\_measurement](https://en.wikipedia.org/wiki/Obsolete_German_units_of_measurement)



[3/7] Now, just imagine the earth as a mountain-less, level sphere, which is surrounded at least ten miles above you by heavy atmospheric air!

[3/8] So that you may understand all the more fully the extraordinary aspect of this appearance, simply take a glass-ball which revolves quickly around its own axis, and place it either in a vessel filled with water, or into the sunbeam that falls through a window into the room and is quite saturated with the usual sun- and also the constantly falling dust in the room, and you will see for yourself that this rotating sphere does not attract any water-particles, nor the lightest dust-speck, if it does not adhere to the glass-ball through its electro magnetism (or attraction), it will tear itself away, i.e. forces itself into the same movement in which the glass sphere is located.

[3/9] Now that we have visualized this experiment in our mind, let us take a comparative look at our planet!

[3/10] Tell Me: What would probably be the force of the atmospheric air in the rotation of the earth around its axis, if the surface of the earth were completely flat? But if the atmospheric air would not be pulled along, what air-current would all living beings be exposed to?

[3/11] If however, the so-called naturalists have started the most powerful storm with some accuracy, so that the air makes such a fast current that in one second it travels almost 80 feet, at which occasion the air flow already develops such a force that it tears the thickest and strongest trees with the greatest ease out of the ground, what consequences would an air flow have, which in one minute would travel several German miles?

[3/12] I do not need to tell you about the success of such experiments. If you think for just a little, it will become instantly clear and understandable to you that by such an airflow not even the stone-moss could hold on let alone some other creature. And what the ocean would say to such an airflow, will not be difficult to comprehend for those who have ever seen the ocean when a strong wind rushes over its surface and the waters rise like mountains above each other.

[3/13] If you take a close look at this, then out of this (disorder) My fatherly care must utterly jump right into your eyes, because for this purpose I have placed and set up the mountains over the surface of the earth, that according to the mountains the air (flow) is constrained (or controlled) by the turning of the earth.

[3/14] Here, of course, you will say: "Why then, according to such usefulness, are the mountains not all one and the same size and do not run even to the meridians from pole to pole?"

[3/15] Three valid answers can be given to these questions.



[3/16] First they, the mountains, are designed the way they should be, because I cannot and will not continually have a unilateral formation of things; and so, the first reason already lies open before you in the previously announced benefits of the mountains, why there are a lot of very high, some less high and some only insignificant increases in the flat country.

[3/17] The second reason, however, is as follows: If all the mountains were of the same height and wanted to line up in a straight line from pole to pole, this would lead to an eternal air quiescence, whereby the lower layers of the air would soon decay as in the underground catacombs. Say, how would natural life be on such an occasion?!

[3/18] You see, for this reason, the mountains seem to be placed very irregularly above the earth's surface. I tell you though, that this position is so ordered with the highest of all sciences that the very air has perpetual freedom and crisscrosses over the earth and therefore must mix and rub itself, through which activity the so-called electricity, or rather the natural life-fluid, is always freshly produced in sufficient quantity over the whole earth.

[3/19] If you look at this for just a little, then the position of the mountains above the ground, such as their different heights, will no longer appear clumsy and random, but rather extremely well-ordered.

#### ***Chapter 4 - Nature and Cause of the Glacier-Light.***

[4/1] Thirdly, why are the mountains of unequal heights? This remains to be answered. This third reason has again three main reasons, namely the following: First of all, the high mountain peaks must force the upper air region into momentum around the earth. If there were too many high mountains on earth, this would with time draw an almost perpetual air quiescence in all low-lying areas, because too much of the upper air region would be dragged along.

[4/2] But since there are only a few such heights, the upper air-region is forced, even at only a few points, to resonate with the rotation of the earth; but the air-spheres projecting farther from such mountain-tops, are thereby set in a swirling motion in all directions, that is, as if you pull a stick rather nimbly through water, on which occasion the parts of the water in front of the stick are carried forward with the stick, however, anyone can notice a lot of rings and little waves, which follow the stick much more slowly, and whose train, in turn, puts the adjoining parts of the water into motion.

[4/3] The ringlets are nothing but whirlpools that disturb the water down into the depths, and the little waves disturb the whole surface of the water, and so over time pulling a stick through the water has often set a large pond in motion.

[4/4] See, that is an important reason as to why only the much smaller part of the mountains rises so high into the air.

[4/5] The second reason for this third prime reason is the following:

[4/6] You may have often heard of the so-called glacier light. What is the purpose?

[4/7] Some naturalists have explained this light, though rather clumsily, as if it still stems from the sun's rays breaking over the wide horizon of the north; only such rays are completely groundless and false. This light is a purely positive electromagnetic in nature and is produced by the constant friction of such mountain peaks with the air surrounding them.

[4/8] You will say "Yes", "but that may be the case; but we do not yet see any use for it! And should their glow be the significant factor itself, we still do not understand why such large earth-nightlights are placed so sparingly above the earth ground! What does the distant living lowland dweller have of the often several hundred miles far-a-way glacier-light?"

[4/9] If the light would be the significant factor, you probably would be right to ask; this alone is not at all the case with the rather frugal glacier light. The light here is only an appearance of great effectiveness. The question is, then: What is this beneficial effect?

[4/10] Listen, this point will now be made clear to you!

[4/11] You know that a just distribution of the electromagnetic atmosphere is an indispensable condition of all-natural life. Now, if there were too many such mountain peaks in any country, they would feed this electromagnetic atmosphere (or fluid) completely, so that not one atom of the same would lose itself in the depth; but if they were not there at all, namely these high glacier peaks, there would be no one in the depth of the glacier who would be safe with his life, but with each step they would be in danger of being struck down by a lightning flash developing easily from the air.

[4/12] See, that is actually the usefulness of which the glow only appears as an appearance.

[4/13] But if someone were there and objected to the following: "What does the vast flatlands of Poland, for example, or even parts of Hungary have to do with the electromagnetic care of the Grossglockner?"

[4/14] To this I say: This glacier is so well calculated at its point that, if it leaves its post only an hour away, it would no longer be a glacier, but, as there are enough similar mountains, only a bare stone-mountain.

[4/15] But the reason he is a glacier can only be attributed to the fact that he is located at the precise point over which a main electromagnetic current extends from the North Pole all the way to the South Pole.<sup>21 22</sup>

[4/16] These main current passes through all glaciers of the Tyrolean and Swiss country, and only one eastern arm is still running where the Grossglockner is located; but it absorbs just enough of this life stream to control all the lands with the help of the remaining glaciers so that the beneficial effect extends not only across Europe but also over a significant part of Africa.

[4/17] If, therefore, the above-mentioned larger flat countries of Europe do not have their own glaciers, there is also no significant current over them; however, for minor currents, there are relatively smaller mountains everywhere in sufficient numbers, which are well able to regulate such smaller electric currents.

[4/18] Here you will ask: "Why is there no general steady current going from the North Pole to the South Pole?"

[4/19] If you ask like that, you have to ask more often, such as: "Why then does lightning never make a straight move and not a general one, so that it could at least kill everything in one stroke?"

[4/20] Again you should ask: "Why does a brook, river and stream flow only here and there, and not straight ahead when all the rest of the flatland needs as much water and irrigation as the one that borders the brook, river and stream?"

[4/21] And again you have to ask: "Why are there so many and important lakes in some countries, while in other countries there is no trace of them?"

[4/22] And so there would be a whole legion of questions. Alone these three unnecessary ones may suffice for you to first realize how much wiser I am than people; and secondly, because I am very much wiser than the people, I also know best, why I have the electromagnetic currents so sporadically arranged and charted them in a certain way, signifying which way our glaciers have become well-ordered mile-stones.

[4/23] Consequently we gained inside into the second reason of the third main-reason, and only a third one remains.

[4/24] Here you may probably ask: "Whoever brings forth another reason can surely count together more than five units!"

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<sup>21</sup> [https://en.wikipedia.org/wiki/Earth%27s\\_magnetic\\_field](https://en.wikipedia.org/wiki/Earth%27s_magnetic_field)

<sup>22</sup> [https://en.wikipedia.org/wiki/Atmosphere\\_of\\_Earth](https://en.wikipedia.org/wiki/Atmosphere_of_Earth)

[4/25] And yet I tell you that just this third reason is the most important and most efficient, and I would like to add that this reason is also very close to you and you should therefore first find it, so you - naturally taken - in the eyes your soul would be more shortsighted than you are. Because the short-sightedness of the soul is a very good thing. The more far-sighted or mathematically understanding the soul is, the more she lets her eyes wander under the distant fixed stars; for that, however, her hair, which is placed around her own eye, is almost completely lost.

[4/26] "What then is this third reason of the third principal reason?" you will ask.

[4/27] And I say: Be a little patience! I will lead you to it and want to see whether you will be able to grasp it with your hands, and so be careful!

[4/28] Ever wondered why you have only two arms and on each arm or hand only five fingers. Why are not these arms at least twice as long as they are, and with many more fingers?

[4/29] Or have you ever asked yourselves why you are not equipped with more than two eyes and two ears, and these fixed to one side of the body only, especially as far as the eyes are concerned? It may well be an eye, attached to the back, and possibly even an ear on one hand!

[4/30] Or have you never thought about why, in regard to trees, usually only one trunk towers higher than the others and why the others naturally stay lower? In short, there are enough questions to be raised here, and we want to see if they will not get us to the third reason!

[4/31] Why do you have eyes? - Every child can probably answer this question, namely: To see with it, or - more intelligently spoken - to perceive the enlightened form of exterior things.

[4/32] We would have answered this difficult question without hesitation and realize that two eyes are completely enough for this purpose.

[4/33] Now comes the other difficult question: What are our ears used for? Also, this question will be easy for the children and soon they say: "So we can hear, or more precisely so that we can perceive within us the movements and encounters of things outside of us!"

[4/34] And so we are now done with this difficult question, and the experience teaches us, that also for this purpose two ears are sufficient, one might say instead, that some would have too much with two ears as with two eyes.

[4/35] But now come the hands! What are the hands for?

[4/36] I mean, I think we can spare ourselves the answer to that question.

[4/37] The fact that the two hands are enough for every task, has, since Adams time, more than adequately confirmed the experience of all times, after people have judged and wreaked too much (wickedness) with these two hands.

[4/38] Can you think of the third reason now?

[4/39] So listen then! Almost every form whether a human, an animal, yes even a tree, bushes and a plant must have certain extremities, so as to enter into correspondence with the outside world with their help, so also must the earth have the same. And thus, our glaciers are the eyes, ears and hands of the earth, by means of which she has to set up all kinds of correlation on her long journey around the sun and with the sun through the wide solar-region, first of all, in the important correspondence of seeing, for you must believe that the planets certainly do not blindly move through their paths. Secondly, the earth has to set itself through the correspondence in order to take up the harmonious fruits of the great movements of other world bodies and the movements of the ether and light and all kinds of currents directed at her. And thirdly, she also has to exert the corresponding actions with her extremities, which she needs in order to first, regulate her own movement, and second, through that also contribute to the regular movement of other world bodies and third, to accomplish all the above-mentioned useful tasks.

[4/40] You see, consequently this is the third and, if you only think about it a little, also certainly the main reason - first of the existence of such glaciers, and the second also for their far smaller number compared to the other mountains, and the third for the place and the spot where they are located.

[4/41] And so, as much as is necessary for you to know, we have shown the natural usefulness of these mountains; however, do not think as if this were already a closed circle, but each point set up here still has its endlessly many useful extensions and each atom its decidedly quite peculiar useful effect.

[4/42] Therefore, how numerous are the benefits of such a mountainous-father, indeed, a perfect angelic spirit with the most familiar tongue and the simplest language would have enough to say for an entire eternity!

[4/43] This is all I need to tell you. But no matter how much the natural benefits of such a mountain contain within themselves, only a single spiritual one, which you will hear of later, already weighs all of them together.

[4/44] The next episode, however, will make all this completely clear to you in a reasonable time, what you, being in the dark, now hardly suspect.

[4/45] And so we leave it for today!

## *Chapter 5 - Spiritual and Material.*

[5/1] You will have already provided yourselves with so much light from the previous messages that by now it may be already clear to you that all matter in and of itself is nothing more than a firm thought out of My will.

[5/2] Therefore in accordance with this principle will our Grossglockner probably be nothing more and nothing less than what all other matter is.

[5/3] According to that what is the difference between the actual spiritual and the opposing material, since the one and the other is a product of My will?

[5/4] In the productive sense there is no difference - but a far greater in essence.

[5/5] But this will distance you a little; just look at an artist among you!

[5/6] What is the reason for all his productions? You cannot possibly find and name another than that of his will, which in other words means as much as: Everything he always produces, he must first desire; for without this reason he will hardly ever produce anything.

[5/7] But is it also a necessary consequence that one and the same will must perpetually produce one and the same will?

[5/8] No, but love records the modification of the products, and the will speaks only of the simple "Let there be!", and so it becomes what love previously drew up.

[5/9] Now see, so is it also with Me too: My infinite love builds the forms, and the power of love, which is called the will, lets it emerge! The will according to the desire of love holds a part of these forms tightly, but it is this will for the desire of love that again gives the always increasingly lively freedom to another.

[5/10] And so, according to My will, matter corresponds to love in that she is a firm foundation as the last basis of all spiritual things, and it is therefore in comparison with love what is called My "mercy".

[5/11] But the spiritual complies then to the living freedom of My own love itself and is that what is called the "grace" or the actual "self-consciousness" of every free being, which stems from the free life of My love and is a spiritually complete likeness with her.

[5/12] From this short introductory information, you can already easily see that where there is continually matter, designed one way or another, there also exists the essential spiritual; for if matter is mercy, then this mercy as a solvent cannot exist for itself, but surely for a higher potency to which precisely this mercy is directed. Or have you ever been merciful to your own mercy itself?!



[5/13] When you show someone else mercy, so will almost certainly My mercy for someone else be there and not for one's own sake!

[5/14] Thus we have also explained that a higher potency is a certain necessity for matter. But then where must the higher potency reside? That is a very important question.

[5/15] If for example, a needy person wants to be in an evening spot, tell Me, would you have mercy on this person to help him out of his misery, would you move to the morning (spot) with your mercy, - or would you not have to turn with your mercy to where the needy person is? And should you find him there, would you not remain with him with your mercy?!

[5/16] If only you go through these sets of questions with some attention, it must become quite obvious to you that a destitute hospice and the poor are surely always together. And so, it will also be with the matter and the spiritual potency that they grasp each other and abstain from one another.

[5/17] And since you find a more and more excellent and thus also a larger and larger poor-house on earth, you will probably quite naturally conclude that a much more excellent and greater poor-house will hold more arms than a smaller and less excellent one.

[5/18] The same applies to the magnificence and distinction of matter: the more magnificent and excellent you find her somewhere, the more spiritual potencies she is also there for.

[5/19] Next, we are going to take another look at our Grossglockner again!

[5/20] Look at him, how great and excellent he stands there, like a King among the mountains; where other mountain peaks get lost in barren rocks, just then our Grossglockner begins to rise mightily over all his bare neighbours. And look at his many hour's wide expanses on all sides; see how he is covered with eternal snow and ice; take a look at the many streams that fall down from his pinnacles and look at his steep summits as they are almost constantly surrounded with whitish clouds! Yes, you will recognize this mountain from afar and say with certainty: "This is definitely our Grossglockner; for his glistening snow, his height and his constant clouding is a sure guarantee of our acceptance!"

[5/21] See, so you will find him excellent! But since he is so excellent, he will certainly be an excellent institution, or he is, as it were, a great chunk of My mercy.

[5/22] We have already heard from the natural part of this mountain a vast magnificence of its beneficial effects. But ask yourselves: "Would such activities perhaps only be

conceivable, if no spiritual-intellectual potencies would be at home, which leads all this; or would an effect be possible without the conceding Power or powers?"

[5/23] See the forces, which have such an effect, here are the spiritual powers through which all this is accomplished!

[5/24] The question remains: Are these naturally beneficial appearances on the part of this mountain the main purpose of the spiritual potencies surrounding him and inherent in him, or are they only a secondary purpose through which all these spiritual potencies are to mature for another purpose?

[5/25] This question can be adequately answered by a short example, and namely by another question: What is the purpose of this work when sowing the seeds into the soil? Is it the sowing in and of itself, or does it have a higher purpose?

[5/26] The soil is fertilized by the decomposition of the seeds and is thus gradually made fatter; but surely you will not consider this beneficial effect of sowing as the primary purpose of such action, but will say: "We sow the grain only into the earth, so that it develops a new blade of fruit which often gives back to us what we have simply put into the earth before."

[5/27] See, so the aforementioned natural usefulness of this mountain behaves just as much for the higher purpose of its existence, as does the fertilization of the soil by the decomposition of the seedling in the earth behaves to its multiple living fruit!

[5/28] From this you will now be able to recognize a little of the accuracy of what I have mentioned in closing of the presentation of the natural benefits of this mountain, where it is said how high a tiny spiritual dot or atom is above all the natural benefits of this mountain mentioned so far.

[5/29] Therefore, what has been said so far is considered only as a necessary introduction, without which you hardly would understand the following!

[5/30] But we will save the following particular message for next, and so we will leave it for today!

## ***Chapter 6 - Spiritual Battle in Nature***

[6/1] If you want to recall some of My other revelations given to you from nature, especially where the animal world originates, then it will soon become clear to you why in the introduction our present mountain was called an excellent and great poorhouse.



[6/2] You see, preferably very earthly minded souls and spirits usually live in the region of their formerly inhabited planet. These spirits are often full of anger, malice and wickedness because they have to leave their timely good life prematurely and now seek revenge in every way possible. Although they cannot see the earth – as no spirit is able to see anything that is apart from him, but only what is in him – they know exactly where or in which region of the earth they are located by the way of inner correspondence. Because they are in visible conflict with the natural-spiritual potencies as spirits, they will soon unite with them and thus, wherever possible, harm the earth that has abandoned them so early on.

[6/3] In their spiritual state they also know well by way of correspondence that such a mountain giant of the earth is a natural benefactor for many lands around him, so they especially like to stay in his neighbourhood. Just look at the picture - in case you should lack the opportunity to actually see this mountain in reality - and you will soon be convinced how all around him rock masses tower above rock masses, in whose gorges, bends and turns not infrequently on yes and no suddenly dark grey clouds ascend, which, when they rise above the tops of the highest peaks of the cliffs and see our Grossglockner in a certain way, they then immediately retreat again and are often in spite of such a strong winds are not able to come out from their hideouts.

[6/4] See this appearance is already a very clear indication of the existence of such morose and spiteful spirits, namely in connection with the natural-spiritual potencies!

[6/5] But if you lift up your eyes higher up to the white areas of our glacier, you will discover clouds and fog there which are of an almost dazzling white colour. These clouds and fog are also spirits, but good-natured spirits. The highest floating ones are specific protective angel spirits, while the fog, which floats more in the depth of the glacier, usually forms linear streak clouds, are also good-natured spirits. Even so, they are not yet completely ready for the heights, and only through faithful vigilance and varied battles against the evil spirits they must make themselves suitable through maturity and efficiency for the height.

[6/6] If you were in this area and would like to watch this fog play for days on end, you would not even dream of a serious fight between these airy powers. But then whoever has the time to wait until a real fight takes place among these weightless potencies will surely expect that during this fight, he would like to lose sight of his hearing and seeing from the raging fear.

[6/7] But how come there is a fight? What is the usual reason for this? Once we know the cause, then the cause will not remain unknown to us.

[6/8] See, the evil spirits who have already been mentioned before, always deal with the idea of revenge, to seize this country's charity throne and then from the same to be able to spread misfortune on all sides! For this reason, they flock together in the lower hiding places and make small excursions to explore how it is with the guard and the crew of

the throne. If they realize that it looks quite bare around them, then this message goes far and wide with thought-expediency, and where there is a rather jagged mountaintop, large masses of dark grey clouds will start to emerge and rise up into the sky. In addition, if in former times the sky was once completely clear, it is often in just minutes already quite densely enveloped by often very black cloud masses, which move crisscross and, as you would say, approach the throne in a roundabout way, in order to lead the throne guards astray by this movement.

[6/9] On such occasion, the Grossglockner is usually completely free of clouds and fog for a short time; for as soon as the guardians see such mischief by the evil spirits, they will soon pull themselves together and carefully hide in the inner, large crystal temples of this mountain.

[6/10] Now when the chief leaders of the far-reaching evil gangs see that the throne is vacant, they soon command their loose troops to rise as high as possible, and then to fall nimbly over the throne, and forever capture and crush everything that is found in the inner chambers.

[6/11] Upon this command, the gray rabbles now plunge, for what seems to you who have not seen such a natural scene, in unbelievable haste on our Grossglockner, on which occasion it becomes so dark in his neighbourhood, even around the middle of the day, that the people in nearby valleys often take refuge to candle- and lamplight. On this occasion, it usually becomes very quiet, which has a reason, because the evil spirits now think that they finally triumphed. Such a quiet scene alone lasts at the most seventy-seven minutes. Following this time, you will notice that dense white clouds are starting to pull out of the ice crevasse. In a short time, these spread out under the black clouds, and when they have spread far and densely, they begin to rise unnoticed, and then carry the black rabbles, so to speak, on their backs higher and higher.

[6/12] When the black rabbles notice such trickery, it soon makes room somewhere and lets the white clouds pass through. The spirits of the white clouds are well aware of this and know that the evil spirits think: "Just keep moving on; once you are completely outside, then we will see who will take possession of the throne!"

[6/13] When the white clouds have spread completely over the black clouds, then they often spread many miles to all sides with lightning speed in the height like a net and capture the entire evil mob, as you would say, solo.

[6/14] But when the bad rabbles now receive the news by all sorts of spiritual-telegraphic dispatches up to the throne that the white spirits have surrounded and captured them everywhere, the (so called) heroes, who have already attacked the throne become exceedingly wroth with the artfulness of the white spirits. They begin to cluster all their troops to forcibly break through the white (spirit) masses again. This moment is also the start of the actual combat.

[6/15] Here you become aware of a tremendous raging and roaring in this black mass of clouds. This raging and roaring stems from the pressing together of these spirits and from becoming increasingly furious. But the more these evil spirits struggle to break through the upper (white spirit) ones, the more they are hard-pressed by the upper ones.

[6/16] On this occasion the lower spirits begin to ignite in their anger. Soon there's such a fiery scene that often in one second more than a thousand of the fiercest lightning flashes crash with great earth-shattering noise in all directions, as well as up and down. This eruption is to kill the down-drilling white masses in the altitude, as well as to destroy the chief leaders of the white ones, and to destroy the throne in the depths or on earth.

[6/17] Look, this is now the first maneuver! But when the spirits of the white clouds make sure that the lower enemy gangs have to a certain extent run out of ammunition, the white spirits without warning capture the black ones throughout and push them together as firmly as a real stone. What is more, they are flung down to earth with the greatest force, and mostly onto the vast expanses of the throne's ice-surfaces itself, as well as in other vicinities, but in smaller knots as hail into the depths. On this occasion you can easily comprehend the cause of this, why - especially over the ice fields of the Grossglockner - not infrequently heavy ice masses fall out of the clouds, and often in such denseness that individual ice blocks drive others ahead.

[6/18] When the black rabbles and all defeated members lie on the ground in this way, the white spirits trigger a rain, which already consists of the peace spirits to fall over the defeated (rabblers), then finally dissolving themselves into a cutting cold wind and binding the defeated to the former ice throne for a very long time. In doing so, they give these evil (rabble) beings again a rest in which they commonly reflect over time on something better. And when such things have arrived, then the icy band or the natural-spiritual strength dissolves again into flowing water, and the humiliated spirit can regain the use of its freedom.

[6/19] If he improves, he will soon be accepted into the lower ranks of the peace spirits; but if he does not improve and repeats such an attack on another occasion - which unfortunately is most often the case -, he will once again be taken prisoner in the usual and simplest way, but will always be kept a little longer in (icy) captivity.

[6/20] See, this is the first spirit-scene that occurs specially where it naturally deals and relates to an alleged throne. But this scene is not the only one that is going on, there are many more, which do not tower over the natural appearance like these, but they reveal themselves in many ways more to the feeling of those who have the opportunity to climb at least a lower part of such a mountain.

[6/21] In order not to get too long in our description of this mountain, let us pay close attention to only two more points at the next opportunity, and then quickly turn to the evangelical part, which is by far the most important for you.

[6/22] And so again we leave it for today!

### ***Chapter 7 - Ways to Chasten and Educate the Nature Spirits.***

[7/1] You have learned in yesterday's message that after the finite captivity, a release will re-occur, and that the spirits thus brought to their senses and rest, provided they completely improved, will either be accepted into the lower level of the spirits of peace, or they will be granted a new period of freedom. Realize, this is something to keep a watchful eye on where such spirits left to their own freedom are sent!

[7/2] See, when the natural spirit-strengths dissolve again into flowing water, such free spirits become voluntarily bound with the water in a certain way and then have to make the journey to the ocean.

[7/3] You will now think: "Why is this?"

[7/4] See, for the very same reason for which on earth the authority imposes on someone who has caused damage or is captured at the moment when he wanted to commit the damage, such a correctional penalty that he has to make up for the damage and, in addition to the evil will, has to pay a penitence or penalty fee.

[7/5] See, exactly for this reason such spirits must in that state, where things are much more precise than in the material world, make amends for every damage done - as well as the one they wanted to commit - down to the last cent, and in addition still make a perfectly adequate penance for their evil will, and only then, when everything like this has been strictly followed, they can be admitted into the first stage of spiritual perfection.

[7/6] You will ask again: "Yes, but how can these spirits make amends in the ocean for what they have already done to the earth in a land far away from the ocean, or at least wanted to harm?"

[7/7] Of course, it's hard for them to make up for that in the world's oceans; but since no one in the spirit can work something good when he himself is not good, so this appearance testifies that the spirits in this state have to humble themselves completely before they are able to practice good for the damage; and because the ocean and its bottom are always the deepest parts of the earth, such lofty hero spirits must therefore make this humiliation journey, in order to ascend in time from this humiliation of theirs as newborn and reborn into the spheres of effective usefulness.

[7/8] The question remains: Are such spirits really reformed after a completed journey?

[7/9] There are different gradations: Several of them already improve on their way and can then leave this damp country road and return, where they are searched and taken in if nothing evil is uncovered in them. You can notice such an escape by the fact that in the morning white fog rises from brooks, rivers and streams, and is then drawn up by the sun with the help of the natural powers, but in the high region they soon step out of these natural powers and become invisible to the natural eye.

[7/10] Another kind of these spirits is the one that makes its way out of a secretly awakened anger at night time so to speak, runs off and hides itself at first in a visible form of grey mists in the ditches, canyons and crevices of the mountains, only to be active again in a next attack.

[7/11] The third kind of such spirits does make their way into the ocean; but when they arrive there, they band together according to the various kinds of malice and make their way across the ocean, and then woe to the mariner who falls into their aery hands! If he escapes with his natural life, he will be able to tell wonders of the most disastrous ocean storms. But when these wicked patrons want to carry out such malice, they first send up one or two loosely formed little clouds - which the experienced mariner knows well - to spy over the ocean surface, in order to find out whether the peace spirits can be seen from nowhere. If such peace spirits are spotted somewhere, these (evil) little clouds suddenly disappear, at which occasion, although seldom, one thinks of an approaching major storm.

[7/12] If these malicious spies do not see enemy troops anywhere, they rise higher and higher, and in a few minutes the free space above the ocean is wrapped in dense storm clouds, from which even the most violent gusts of wind will soon disturb the ocean, and thousands upon thousands of lightning flashes will be hurled down on those spirits, who have embarked on the serious path of recovery. Just as such rebellious spirits are badly received everywhere, so this undertaking also always comes to a bad end for them; for in no time at all peaceful spirit armies are dispatched by our chief-land guardians in a flash of thought. These throw themselves over those raging hordes, usually hurling them into the ocean in hail or heavy rain, and on this occasion release the humbled spirits of their voluntary imprisonment. But those patrons of malice will be promoted to the North Pole just as quickly if they have played only a subordinate role; but the heroes must make themselves comfortable to bite into the hard ice of the South Pole for a very long time.

[7/13] See, so ends the scene of these spirits; the bad ones are transported to their place, but the good ones are taken up for numerous benefits.

[7/14] What does this consist of?

[7/15] The first work is that such spirits are sent to different parts of the Alps, namely to those places which disappear in bare rocky-peaks. They must, therefore, be incessantly responsible for the preservation of the same [bare rocky-peaks], as well as for the



gradual disintegration of the same, for which reason they must distribute the moisture into the pores of the rock in such a way that the rock keeps its constant strength and property from within. On the other hand, they are required to transport the detached rock further into the depths so bit by bit it comes closer and closer to the redeeming destiny.

[7/16] If they neglect any such care, it often happens that evil spirits play a nuisance behind their backs, that a whole boulder is loosed by them and thrown into the depths, which usually only happens during big uprisings. With such an occasional carelessness, they then have to take care of such a detached part (of a boulder) that it either finds a safe resting place somewhere, or they must bring it to a brook or river so that the sealed spirits within (the boulder), but not yet born, do not escape prematurely; for if such happened, it would have happened almost all over the earth. Therefore, you will usually find such a detached stone in a ditch nearby a spring, or sitting more than halfway in the earth and surrounded by all sorts of moss, or you will also find it - either fragmented or whole - in some important brook or river.

[7/17] And that is why hundreds and thousands centners of heavy boulders are frequently found in rivers and brooks where there are no such rocky mountains far and wide and then secondly where no similar type of stone is nearby.

[7/18] Here the naturalists will say: "What a ridiculous thing! This is only carried out by the gravity of the water, which increases the faster and more violently the fall becomes."

[7/19] In the natural sense they are indeed right as is the one who says that two times two is four; but does the mathematician also know what lies behind his product? Does he know the units from which he made his product? He has a good knowledge of the number of things like his eye and his mind; but does he also know the character of things that he has counted in its depths? Can he calculate the infinite multiplicity and diversity of the parts and forces necessary to form a thing?

[7/20] Truly, if he would fully realize this, it would become quite clear to him how shallow his calculation of things was, since, by virtue of their similarity, he had added up four pieces.

[7/21] So, as you can see, our naturalist did not fare any better with his description than our mathematician, on the contrary, much worse! Because he sees the water flowing, but what is necessary to make the water flow and to give it the right degree of heaviness, and to know what the gravity in itself consists of, see, that would be something too invisible for our astute naturalist! After all, anybody who is not a natural scientist will notice that the water follows a sloped bed. But who carries the water to the height of the mountains, collects it there and transports it in an effective way into the depths? Look, that would be again another question! Here too, the inner pressure and the law of mutual attraction will come to light; but when I ask: 'Who exercises the pressure and mutual attraction?', then it will certainly be over with the answer.

[7/22] I put this here for one reason so that the aforementioned first business of the spirits shall not alienate you too much; therefore, believe it, there is definitely nothing that takes place on the whole earth that would not emanate from all kinds of spirits, either good or bad!

[7/23] Afterwards if you go to any alp, which is always very beneficial to you, you will at times come to places where it looks devastated, where you will feel an eeriness and believe everything is buried in the most unyielding death; but this is where it is all the more alive, because such useful spirits of the above-mentioned kind have the most to do, to care, and to guard over, so that gradually all this is brought back into the most beautiful order. But where you might feel quite comfortable and edifying on such an alp, as for example in such places where the alp is covered with countless fragrant herbs, where already blessed and peaceful spirits dwell, whose business is a calmer one, but at the same time - spiritually speaking - a much more grandiose one than that of the former ones.

[7/24] But when you reach those heights that are already covered with eternal snow and ice, and the pure and fresh air becomes unbearable for any length of time, the completed spirits of the first blessed region begins, or, if you wish to accept it, there heaven and the earth visibly unite; because the earthly coldness means the complete lack of self-love and thus the highest degree of usefulness – naturally speaking, which means: looking from the spiritual into the natural.

[7/25] Those of you who have ever seen such a mountainous height, have also seen the lowest region of heaven with their bodily eyes.

[7/26] Here you will certainly ask and say: "Why? What is the meaning of this?"

[7/27] And I say to you this: Anyone who understands these things will soon understand the "why". Surely that [particular] place of the earth will come closest to heaven, where human greed and self-love no longer sets any boundary markers and leads no more devastating processes because of mine and yours. You may only make an attempt and claim a thousand Joch<sup>i</sup> large ice field of any glacier as your own, and you can even settle on any ice field without any request and be assured that no one will argue with you for such a ground any more than you do to compete with another, if he desires to own a piece of such intensely chilling ground.

[7/28] Now see, from this brief presentation you will now easily comprehend the "why", because even if heaven touched the earth naturally, it would indeed be over with life as with the existence of the whole planet.

[7/29] But can heaven touch the earth where it has been so often defiled by vile greed? For this reason, such points of contact are only possible where the earth is completely free from all the greediness of men.

[7/30] That is why our Grossglockner is the perfect point of contact! And just as some person would like to erect something on his highest pinnacles, whereby the greed of even one person could become covetous, the pure spirits would immediately make sure that similar installations disappear from existence within a short time; and so, its own purity and the purity of its spirits will thoroughly purify such a place.

[7/31] This would be a kind of spiritual quality, which extends beyond the natural spirits and permits, from time to time, natural appearances; consequently, we have one kind left that is visible to a few people now and then. This is the kind we will look at next and go on to the evangelical. And once again, we leave it for now!

### *Chapter 8 - Ways to Improve the Spirits of Nature.*

[8/1] As far as the third kind of spirits is concerned, this too is to be divided into three different kinds, namely into a lower, a middle and an upper kind.

[8/2] To the lower kind belong all those spiritual beings that inhabit the interior of the mountains and thereat monitor the metals and the water sources as well as the rock and soil in the interior of the mountains. These kinds of spirits are also in and of themselves again divided into three groups, namely in fire spirits, earth spirits and water spirits. These spirits are neither malicious nor good in nature, but they are a perfect mediator between good and evil; which is why they are used for this very purpose: the fire spirits to boil the metals, the water spirits to dampen the fire spirits at their work, and the earth and stone spirits to keep the fire and water spirits within their bounds.

[8/3] He who wants to convince himself of the existence of these spirits should make the acquaintance of honest and unbiased miners and he will unquestionably meet ninety from among one hundred of those people who have seen at least once, twice or three times in their lives one or the other so-called little (spirit) mountain-men. These kinds of spirits rarely come to the surface of the earth, because their inner business world seems much more beautiful to them than the outer one without content, - as they tend to say. But do not think that matter is a hindrance to their wandering back and forth; it is not. Wherever such a spirit wants to move, it goes through water, fire, or stones even more unhindered than you through the air regions. For where you see matter, there the spirit sees only the corresponding substance of it. This alone is something for him; but the actual rough matter is a meager nothing for him and is thus virtually nonexistent.

[8/4] You can see that these spirits are useful from the office they occupy; but they must not be provoked by an unbeliever, as well as by believers, by various blasphemies and



belittling of their being. If this happens somewhere, they are soon ready to take vengeance on such people.

[8/5] Woe to him who falls into their hands! They chastise the believers by all sorts of means at their command, but they often fill the unbelievers with an intolerable fear, or they frighten him unexpectedly, or they throw some bodily incurable evil on his neck. On the contrary the faithful, kind man has nothing to fear from them, on the contrary: if a faithful good-natured man has gotten lost in the underground caves and passages of the mountains, they almost always show him a safe way out. You can literally experience this from all miners; and if you hear them from different parts of the earth, their statements will agree completely. This is, therefore, the first kind of the third spirits.

[8/6] From which point of view all these spirits occur in the actual world of spirits will only be revealed in the evangelical part; and so, we now move on to the second or middle kind.

[8/7] These kinds of spirits are most active on the surface of the earth, and there are countless numbers of them. One part must care for trees, shrubs, plants, grasses, mosses and sponges and to guide the spirits that have not yet been released in the plants themselves in their activity, so that every plant, be it a tree or whatever, keeps its original shape and composition. But the other part of these spirits has the animal world among itself and must carry there the same care which the one part of these spirits has to carry in the plant world, namely that every animal corresponds to its form, its nature and activity. Such spirits are rarely visible to humans. These spirits have far too little time to worry making themselves visible, for their continued usefulness and good will prevent them from doing so.

[8/8] Nevertheless, there are still a few simple-minded shepherds on the mountains who have seen such spirits on several occasions. They will be able to tell you many little stories how such spirits often made a meadow green overnight, and how they protected their cows and sheep from misfortune during heavy thunderstorms and did not let them fall into rocky slopes, where they could have fallen apart.

[8/9] Even if a lesser believer does not see such spirits, he is repeatedly inspired by them, in particular when he walks through vast mountain forests and throughout the so-called primeval forests, or when he finds himself on the free Alpine drifts, and when he moves through large herds of horses, cows and sheep. This stimulation consists in a more or less eerie feeling accompanied by a slight shivering. If someone has experienced this, he can be certain he has come under such spirits and that they made themselves known to him in this way. Which state these spirits correspond to in the actual spirit world will only be revealed in the evangelical part, and so we will still have the third kind of the third nature left.

[8/10] This third kind appears very rarely, both through the effect it exerts and even less in itself and in its essence.

[8/11] What is the effect of these spirits? The effect of these spirits is the direction of the air and ether, and that is why they are sometimes called "air spirits" by the ancients.

[8/12] When you observe the move of the winds, in particular those coming from the northeast, usually around midnight, and sometimes in the evening one or two hours after sunset, you may notice a double effect: one that makes itself known through a chill, and one that makes some pets restless, primarily dogs, chickens, cats, pigs and horses. When you make such observations, you can be assured that such phenomena are caused by such air spirits. But these are spirits of a subordinate nature, or as you would say, they are subservient spirits.

[8/13] But when you gaze your eyes higher and look at the strange forms of the clouds, you can rest assured such forms are an effect of the above-mentioned spirits. The cloud itself does not consist of these spirits; but as far as its form goes, it always depends on the air spirits, how they twist and turn one layer of air around the other, that then the cloud spirits, in particular those of the lower, bad kind, can only take on the form which the turn and twist of the layer of air allows them to take. It is because the peace spirits, who are free to form themselves, can recognize the evil spirits from the forms and what they are up to. Here one can see only the cause of the effect, but not the working spirits.

[8/14] An even higher standing kind of these spirits, which are already located in the ether, is visible in the rare appearance of the so-called mirage [or optical illusion]. This appearance stems from the fact that when these uppermost ether spirits have brought the air-surface to a complete rest, then this surface can absorb images or shapes in the same way as a very calm water level (surface) or a glass mirror. But if the air surface is torn apart by constant swells and waves like the surface of a lake, stream and ocean, when it is disturbed by wind or flooding, then, of course, there is no reflection to think of.

[8/15] What the mirage [or optical illusion] is in and of itself you already received that in a sizeable essay; but here it is no longer a question of receiving what has been received, but of understanding the same from a spiritual point of view. The spiritual reason is already known; the only question left is, why this happens. Now that is something totally different. It is, so it becomes easier for the peace spirits in the high ether to observe either the secret actions and aspirations of the evil spirits in the clefts and gorges of the mountains, or, when such spirits have already risen into the air in the form of the known clouds, to explore their secret attitudes with great certainty.

[8/16] Do not think here that the moving air would be a hindrance to them as matter, so that they could not see the activities of the evil spirits with their infinitely sharp, wide and deep seeing spirit eyes; but you must think this described calmness of the air

surface is only a result of the attention which the upper spirits tend to have against the lower ones on such occasions.

[8/17] You may have heard many times that some people saw whole armies fighting in the air and in the clouds. See, such appearances are also a kind of mirage, but one of the rarest kinds!

[8/18] They occur in the following way: If you occasionally see white lambs' clouds high up in the ether, among them – admittedly in the very far distance - but already groups of the well-known black and dark clouds, the picture of the black clouds appears darkly printed on the lambs' clouds. This is the start of this appearance. If this lasts for a few minutes, an attentive observer can see a host of well-formed beings on this dark image, either in the form of a multitude of wild animals or also in the form of all kinds of warriors armed for combat and practicing for battle.

[8/19] Here you will ask: "How do these shapes appear on the calm air surface?"

[8/20] See, this happens in the following way: When the spirits of the lower clouds perceive such stillness over themselves and suffer no disturbances as a result, they literally form themselves out of the substance of the clouds into bodies, which is the known natural-spiritual part, with the opinion of becoming stronger and more resistant through it, yet they are concealed from the eyes of the people, lest they should take refuge in My name at their sight. For this reason, they only play such a game on the surface of the cloud and let the part of the cloud facing the earth be a cloud.

[8/21] See, therefore, if such a stillness of the surface of the air has occurred above them, then such essential activity of the evil spirits is pictorially seen, because these spirits have in fact formed a kind of body out of the cloud and out of the surrounding air. But such action is of no use to them at all; because the more they seek to preserve themselves and keep their firm foothold, the more deeply they are inspected by the upper spirits of peace, and after a short period of time, the more effectively they are seized and thrown down to earth. (To this kind of spiritual appearances also belongs the one which My writer saw last Monday morning.)<sup>23</sup>

[8/22] See, this is the third kind of spirits who, namely and preferably with the other higher spirits of peace, can be in the region of high glaciers on quiet occasions and - if necessary - can spread over all the regions of the earth in a matter of thought; but by the third kind of these spirits you must not think of the pictorial forms of the lower cloud spirits, nor the peace spirits themselves, but only the ether spirits which almost never appear to the mortal eye, and cause this calming of the air surface.

[8/23] What these spirits in the actual spirit world fulfill as a position will be revealed in the next evangelical part and in all other parts. There are of course still higher spirits

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<sup>23</sup> From time to time Jakob Lorber dictated the inner Word to his closest friends.

who lead and guide the worlds and the suns in the cosmos, and finally even higher spirits, who are appointed to humankind; a larger place is planned for them, and therefore have nothing directly to do with the essence of the earth order. For this reason, they cannot be mentioned and revealed here.

[8/24] And so we will end with the spiritual part of our Grossglockner as well as all the other glaciers and mountains and will turn the next time to the evangelical part. And so, we'll call it a day!

## ***Chapter 9 – The Spirit-Awakening Influence of Mountain Climbing.***

[9/1] In order to really consider the evangelical part, it will be necessary to familiarize yourself a little with the shape of such mountains.

[9/2] For this purpose it is good and useful, either to climb such mountains oneself as much as possible, or at least to look at accomplished reproductions with attentive eyes. For by their different heights, by their gradations, by the ditches and valleys, if all this is viewed with attentiveness, the mind is awakened, and the spirit seeks to open its own eyes at the sight of such mountains and thinks about whether and how upward paths might be possible.

[9/3] The urge to reach the highest peak when climbing a mountain as soon as possible, and the urge and the eagerness to climb its highest peaks when such high mountains come into view, testify to the fact that this is true.

[9/4] Ask yourself what the reason might be! Do you think that it lies in the exploitation of one or more distant views, or is it in the desire to enjoy the purest air? Those who claim this are more than half wrong; because as far as the distant view is concerned, so is this perhaps worthwhile for the physical eye, in order to enjoy such a view, it need not be the highest mountain peaks, but often only a few sizeable elevations, from which often a significantly more abundant view is to be gained than from some of the highest mountain peaks, which are by and large surrounded by other high mountains, that is why one often sees nothing else than some equally high mountain peaks in the vicinity and cannot catch a glimpse into the plains, valleys, rivers and lakes.

[9/5] But for pure air, someone must climb a hill that has to be at least two or three hundred Klafter<sup>24</sup> high, and he can already enjoy very pure air there.

[9/6] If someone then observes these two points quite diligently, he will easily realize that they cannot be the only reason why so many people are drawn by the high

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<sup>24</sup> 1 Klafter is roughly 1.9 meters

mountain peaks that they often risk their lives to climb the highest peak with the greatest effort.

[9/7] If this is undeniably the case, since daily experience teaches that almost every human being, if he only looks at a high mountain, already feels the desire in himself, if it is only possible to immediately transfer to this or that high mountaintop - even if he sees the mountain every day and has already been on it several times - then there must be another reason that draws him up.

[9/8] This reason is the one already mentioned and therefore consists in the awakening of the spirit on such occasions; for as your saying goes, as two peas in a pod they like to come together, so too is this literally the case here.

[9/9] "How so?" you will ask. Well, so listen!

[9/10] The spirit attracts spirit like matter attracts matter and flesh again attracts flesh. So once a person has decided that he wants to set his feet on some high mountain, then an intermediation of will goes from his resolve [or intend] up into the high spirit spheres. Through this connection, the spirits soon become [or embody] within what any man wants to do.

[9/11] If in fact he now wants to approach their spheres, the spirits will soon give a response. For the spirit that is still sleeping in the body, this response is almost the same as what you bodily call an electromagnetic affection, or what in a broader sense is magnetization itself, through which action a weak organism is given a new life force for a time by a strong and animated one. In a nutshell, the spirit<sup>25</sup> that is yet weak and asleep in man is thus also spiritually magnetically awakened by the spirits - not for a continued period but only for a shorter or longer time.

[9/12] When the spirit is stirred in this way, he wants to be there as fast as possible from where he is drawn, that is: he wants to be at once among its equals. He soon propels the body powerfully through the soul and pulls and tows it up to the dizzying heights.

[9/13] Afterwards, when such a person has actually ascended such heights, the spirit rejoices that he is in his true company. But since the free spirits have the purest insight that such an untimely (mind-) spirit cannot (forever) stay, they soon stop the relationship with him. Then the spirit sinks back into his sleep again, the fleshly man then becomes uncomfortable on such heights, that he soon longingly descends into the valleys, in which his respective dwellings are located.

[9/14] See, this is the real reason why a person, if he is not too innately worldly inclined, is so attracted by the mountains and their highest peaks!

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<sup>25</sup> Spirit and mind are interchangeable here; decisions are made in the mind/spirit.

[9/15] Of course, this is not the case with completely natural-(ly-minded) people, for either they have no sense at all for it - which says as much as: their spirit is so weak and sick that it is no longer capable of any other spiritual affection - or if such naturally minded people climb any high mountains, they are only driven to do so by the evil spirits, either out of a thirst for profit or out of pure boasting, and then they can say: "I was the first on this and that mountain top which has not yet been climbed by any man's foot", - who in a way desecrated the sacred top of the mountain with his very unholy foot.

[9/16] Such mountain climbers are then almost always served badly by the peace spirits for their meritorious action: They either let such a boaster climb a height; but when he is at the top, he is soon struck with excessive dizziness followed by a great fear of death and often has to tremble for hours until a spirit has pity on him—once he prayed enough - and then lets him climb down a very difficult and visibly dangerous path. Or the spirits let him come to a height that is easier to climb; but when he is already triumphantly at the top, they often at once send a terrible storm around his neck, through which he is so fittingly paid back for his praiseworthy effort that he takes a firm oath and says to himself: "If only this time I could escape with my life, for sure, I will not be tempted to ascend this mountain again, even if it were only a few klafter high!"

[9/17] But whoever wants to climb such a mountaintop in a disgraceful way or because of a greedy bet, can also in advance leave his last will and testament in the lowland; because such a mountain climber will most likely never again use his feet in the valley - for which reason similar mountain climbers often crash and either straightway decompose, or they are led to some height, on which they usually remain for all eternity, i.e. according to the body.

[9/18] Yes, the spirits have all kinds of means to punish the wrong-doers in the most grievous way!

[9/19] But those who climb the mountain summits motivated by a higher impulse have nothing to fear.

[9/20] Such a person will not only encounter no dangers, but he will always be tremendously blessed, and return strengthened again, so that with some such mountain climbers and great inner friends of the mountains their spirit has been permanently awakened and they thereby became seers and prophets.

[9/21] For this reason, I have always advised you at all times to gladly go up to the mountains, because with every momentary spiritual awakening there remains a strength with the spirit, just how a weak person's natural life force is increased after each individual so-called magnetization and if he has been magnetized often enough, he finally returns to full health and life activity with the weak aid of other means.



[9/22] If therefore a person of a sincere mind can also frequently be spiritually magnetized by the high spirits and uses the easy medicine of love for this purpose, he will all the more soon reach the goal called: the rebirth of the spirit. Therefore, gladly go to mountains of greater heights, and be loving, your still weak love for Me will surely become more alive! In addition to this big, yes biggest advantage, there are many others, of which we will take a closer look at the most important one's next time. And so, we leave it at that for today!

### ***Chapter 10 – The Mountains as Preachers of Love and Prophets of Wisdom.***

[10/1] As for the other advantages, these are that each mountain in and of itself and in connection with others, and in particular a glacier, as is our Grossglockner, radiates a continual preacher of love and prophet of wisdom.

[10/2] Here you will ask and say: "This may be true, but how can one hear a mountain of love and wisdom preach?"

[10/3] This is a completely different question and a very peculiar question; and I say to you: Nothing is easier in the world than to hear this twofold voice of the mountains! How this can be heard, this secret should reveal several examples here.

[10/4] Suppose two men always meet each other contemptuously. Neither advice nor action is of any use; they will always remain what they are in the valley. But take these two men and lead them up a high mountain, and you will soon convince yourselves what this great preacher of love and wisdom can do; rest assured: half a day will soon turn these two men into the most intimate friends!

[10/5] Here you may ask: "Why? How is this possible?"

[10/6] The mountain itself already provides the answer to this question, in that it is a base or, to a certain extent, the seat of the peace spirits, who soon establish themselves in a caring way where any disagreement prevails. At the moment when people set the first foot on the mountain, they already work on the minds through an ever-increasing tension upwards and thus arouse the feeling of love in an ever more powerful way; and when such people have reached the top completely, the amicable feeling with each other has already been extended and strengthened so far that such people often, if they wanted to, are unable to meet each other unfriendly any longer.

[10/7] If the minds are hardened, then these spirits will cause an enormous misfortune on a high mountain over the two mutual enemies, so that both their lives will be in obvious danger. This is then a universal remedy, which easily transforms long hostility into the most intimate friendship.



[10/8] Let another example show you that this is unfailingly correct.

[10/9] For example, in great elementary revolutions—such as great devastating storms, great floods and other such phenomena - even the most ravenous animals, such as tigers, lions, hyenas, bears, snakes, become so gentle and trusting that they, like the doves, become harmless and exceedingly gentle companions of people and other tame animals, you can confidently learn from the most diverse experiences that have been made at all times.

[10/10] I simply draw your attention to a similar case, and that is during the flooding of the well-known city of Lyon in France, you may have read about.

[10/11] If such life-threatening dangers make even such predatory animals friendly, then they will perhaps also bring about such things among humans, and especially on the mountain tops, where the minds are worked on in the most secret way by the peace spirits.

[10/12] Take from this example how the mountains speak; they certainly do not speak to the carnal ear, but all the more audible to the ear of the spirit!

[10/ 13] What more do the mountains say, and what do they say?

[10/14] Look, often a narrow-mindedness lives here and there in the valley which has no sense other than to stuff his stomach with all kinds of food and drink, and then lie down somewhere on a soft bed and in his comfortable stupidity sleeps off the fodder.

[10/15] Such people often know little about My might, strength and power than the children in a mother's womb, and it avails them to great fame, when they have only come this far, that they are just capable of pronouncing My name.

[10/16] When such people are pulled along by some well-meaning friend to a more significant mountain, so is it also the first moment of their whole life in which they wake up, look around and see that God, whom they have otherwise only so sleepily pronounced, must be a little bigger and more powerful than he originally thought until this moment.

[10/17] The fact that this is also correct shows clearly that foremost all mountain friends are usually very gentle people; but those who used to be especially lethargic and uncommunicative will then become talkative and chat a lot about all the things that happened to them when they climbed such a mountain.

[10/18] See how the mountains are talking again! They are therefore the best language masters and tongue-releasers even for those people who are often burdened with pronouncing their own name. The reason here too lies in the awakening of the spirit, through which the soul and the body become more alive and active.

[10/19] What else do the mountains say?

[10/20] For example, some inquisitive people go up to the summit of many a mountain and often find so-called natural rarities, such as shells that are frequently stuck in one or another rock, or they find petrified bones, or they discover a kind of stone that is by no means unusual to this or the other mountain, or they find various rare plants and a lot more. With such discoveries the mountains then say to them: "Look, where you found the shells, there was once water; where you found the petrified bones, were once lush meadows and dense forests, on and in which the large animals, of which the huge bones bear witness, found sufficient food; where you find strange stones, some great elementary revolutions have taken place, through which these strange bodies have been hurled; where you find in particular beautiful, fragrant and peculiar plants, you may remember that for now these plants are still surviving remnants of prehistoric vegetation and are therefore more vigorous and fragrant than those who already very degenerated and uniformly adorn the plains and valleys!"

[10/21] See, then the mountains speak again and reveal or open before the eyes of those thirsty for knowledge the great history book of prehistoric times and tell them what it once looked like! Here the mountains are the best and most reliable teachers of great world and natural events and show them in secret how unfathomable My ways and how unsearchable My councils are.

[10/22] Thus such scholars, who are often somewhat pompous in themselves, are very knowingly humiliated, - and what better sermon than the one that preaches humility?!

[10/23] What and how else do the mountains preach?

[10/24] See, if anyone has ascended their bare summits, the most peculiar formations of these mountains will raise the question from him: "Have you, mountains, been standing there since the beginning of time, or have you been formed later, and how did you come to this present form?"

[10/25] And the person asking the question will straightway receive an answer through the many stones that have been torn away, which will read: "We have been changed immensely since we were formed; for more than half of our former height has long rested, filling the depths of the valleys and trenches, buried deep beneath our present foot, and if you could see us in the course of only a few hundred years, you would of course not recognize us anymore!

[10/26] "But if you look at the different tendencies of our rock and find between the leaves of this rock often well recognizable impressions of plants and animals, which usually only inhabit the deeper regions of the earth and continue to live in them, you can certainly conclude from this that we ourselves once formed even land and only after the wisest decision of the Creator have been raised piece by piece over the flat land.

[10/27] But if you now look at our trenches, canyons, crevices, reefs and cracks, you can see with great ease how floods and large basic storms once tried and practiced their enormous forces on our hard forehead!"

[10/28] See, the mountains talk again and give mankind the most complete information about the way in which they were created, how they were formed and why they now look like this!

[10/29] How and what else do the mountains talk about?

[10/30] See, when one or the other awakened person sets his feet on their heights and finds nothing but bare rock, sometimes snow and ice fields, the mountains say to him:

[10/31] "Look, you proud and glory addicted person, you who only seeks to exalt yourself with pride to rule over your brothers, how lean the fruits of the high places look! Just as you find us here bare, cold, numb and lifeless, as you are in your power for lust!

[10/32] Our bare rock and our snow and ice bless the valleys since we are in constant contact with our extensive lowlands which are far larger than we ourselves in our heights; but what would happen to us if we did as you do, and drew up all our lowlands upon our heads? Would we not soon come to a powerful, earth-shattering fall?!

[10/33] Therefore, learn from us to be a true person! Be bare and cold and unfertile in your mind, and let it always humble itself, as we continuously humble ourselves, so your love for it will grow and your life will itself increase, anywhere you are called by the Creator, just like us, only to be completely alive! So, let your far-sighted mind always be shrouded in clouds and mist by your humility, so it may become a trickling, blessed liquid flowing down our little brooks into the depths of your love, to enliven the same with blessings, as our little brooks enlivens our lowlands and nourish all their fruit!"

[10/34] See that is how the mountains talk!

[10/35] How and what else do the mountains talk about?

[10/36] Look, again another person ascends their heights!

[10/37] This man is a rich speculator who cares about nothing more than gold and silver. What do the mountains say to this person if he takes the time to visit them?

[10/38] Oh, they give this person an outstanding lesson and say to him: "Foolish man, how far and how deep have you fallen! See, what you love is nothing but our filth! What would your brother say to you if all you wanted from him was to love his rubbish and stinking muck?

[10/39] Would he not want to say to you, 'Dear brother, what madness have you fallen into, that nothing of your brother is more sacred and pleasing to you than his filth?!'

[10/40] Look then, foolish man, what your what your brother says to you, we say to you with far greater right! See, how many wonderful plants grow on our heights and drifts and feed the useful animals of the farmer! How many thousands and thousands of the most beautiful trees grow on us and give you wood in large quantities so you can use the same for countless useful things! Count the crystal-clear springs that we deliver on thousands of points, blessing the plains and valleys! How often do you see our summits wrapped in clouds and terrible storms rage around our foreheads, - realize, we take them upon ourselves, so they spare the valleys and plains blessed by us from great devastation! Year in and year out you see our peaks buried under eternal snow and ice; behold, this is how we attract so much frost so that the valleys and plains can enjoy the living warmth!

[10/41] Tell us now, you foolish man, what evil have we done to you that you misjudge all these benefits of ours but hide yourself like a roundworm of animals in our innards and there chase after that which has no blessing for you but ignores us, when, according to the instructions of your and our Creator, we always abundantly give to you with a living blessing?!

[10/42] Therefore, let go of your folly, and in the future, instead of digging around in our innards, dig around on our drifts and heights, and rest assured: a plant, a drop from one of our springs and a view from our heights, sent into the distant sphere of influence of your almighty Father and our Creator, will bring you an indescribably greater benefit than if you had cleared out all our bowels!"

[10/43] See, according to this good sermon, it has also happened on several occasions that very greedy people, when they visited the mountains only a few times, have become generous and hospitable people.

[10/44] So, these things are preached and taught again by the mountains. But let us hear in the continuation what they still teach and preach, and so we leave it for today!

## ***Chapter 11 - The Strengthening of The Nature<sup>26</sup> And the Inner Vision into The Mountain-World.***

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<sup>26</sup> The German word *Gemüt* is difficult to translate into English. *Gemüt* is usually translated as nature or mind, however, *disposition* seems to be more accurate in describing *Gemüt*. It is the tendency to lean toward one's spirit or a sensitive characteristic attitude.

[11/01] What else do the mountains teach and preach?

[11/02] What the mountains still teach and preach can be seen at first glance by every unbiased mountain climber and in his feelings, he can hear quite clearly the words, which may read:

[11/03] "Look at us, you dust-laden pilgrim, how free and independent we gaze from our high summits into the far distance of God's creations! Free air blows around our foreheads, and the sun's ray gently breaks over our high backs! No boundary stone here tells the hiker: "So far and no further!", but wherever he sets his foot, he steps on his own ground. For from the ground upon which he was born, he must be steered; but we are without boundary stones, and for our summits, we are not taxed. That's why you hiker, are completely at home on our heights!"

[11/04] That these words are absolutely right is something everyone can easily convince himself of if he ever enters such high mountain drifts. As his eyes get a wide range of vision, so his mind also acquires a wide range of emotions, and through this his thoughts are united with the feeling, and he, who perhaps has never thought in his heart before, now for the first time feels how sweet, lovely and free the thoughts of the heart taste, and how much further they extend over the horizon of the ordinary mind.

[11/05] If this is the case now, will it not be more comfortable in the poor (climbers) head, as there are also freer (-flowing) air blowing around his forehead from the high realm of spirits?! And will it not be more familiar and homier to be there, where the rays of the otherwise so heated mind are gently broken and, after such a breakage even sweetly sink into the heart that has become free?!

[11/06] Where can you find a customs agency of thoughts on these heights and where can you find an assessment room of what is a freehold possession of the immortal spirit?! Where is there a boundary stone over which the feeling soul should not step?

[11/07] Yes, here the unabashed hiker - if he does not enter such heights with blocked ears and blindfolded eyes - learns what it means: to be free in the height of one's thoughts and in the depth of one's feelings, and how blessed when these two can freely reach each other's hands, and how blessed the thought of God is, when the wanderer can freely confess Him from the depths of his heart and love and adore Him in the free great temple of infinity!

[11/08] Tell Me, what reasonably inner awakened person will not be inspired by this sacred feeling, when, on a bright morning, he wants to be on such a sacred height?!

[11/09] A person can also think in the valley of the sacred and great things, but it feels like reading the description of a good meal in a book on a rather hungry stomach, on which occasion the real meal would be a hundred times better for him than a hundred more excellent meal descriptions, from which, still, he still cannot bite off anything.

[11/10] Even at such heights an inner feeling and the inner perception is so much stronger and more powerful against what he senses in his chamber than by how much stronger and more powerful a real meal is compared to one described. Or which person has a more vivid feeling: the one who holds his living future bride in his arms, or the one who has either painted or described himself with the most vibrant colours in an artful way? Surely everyone will take the living one and will leave the paintings and descriptions untouched for others!

[11/11] So, it is the case here, too! At such heights, the hiker finds in the most hospitable way that what the valley with all effort and struggle cannot give him. Therefore, it is probably good and useful in every respect, to now and then make the effort to climb one or the other mountain range. The benefit is of course double and abundant: To begin with, it strengthens all-natural life spirits in this way; but this gain is the least, although a mountain ascent is better than ten pharmacies and as many of the most renowned doctors. Far greater however is the benefit for the spirit because it gets so much strength from its original home.

[11/12] Who of you, if he has climbed mountains, will not recall that between the high Alps he was more comfortable and secretive in his nature than if he wanted to be in a city that was so populated?

[11/13] Where does such a feeling come from?

[11/14] Ask only the mountains, and they will soon tell you through that very feeling: "See, what your inner feeling tells you - though it may still be a little dark – it is the full truth; for here you are truly at home, in the company of your many forefathers, who likewise have been here blissfully."

[11/15] See, the mountains teach all these things! But what else do they teach and preach? Listen to them further; they have all sorts of things to say!

[11/16] To give you a closer look at what is yet to come, I will give you a brief history from such a mountain event:

[11/17] Once upon a time there was a pious man; he had advanced greatly in years. This man even had to pass many tests, and among these tests was also one of the strongest, that he lost all his children together with his precious wife, except for his youngest daughter, who was almost twenty years old.

[11/18] Now he was alone with this one daughter, living in a small house at the foot of a significant high Alp, where there were many plots of land that fed barely him and his daughter together with an old maid and an old servant.

[11/19] This man prayed often and much to Me in the company of his dear daughter, weeping a lot for his own and often longing to be able to follow them soon.



[11/20] When he had once prayed and sighed with his daughter on a Saturday almost beyond midnight and he and his daughter fell asleep while praying and sighing, the daughter dreamed as if she stood with her old father on the highest peak of the Alps. And as she gazed joyfully around into the far distance, she soon noticed that a great number of lovely white clouds were moving towards her, and when these clouds had completely floated towards her, she soon realized that these little clouds were fully human beings. These beings were initially veiled; but soon they lifted their veils, and they, the daughter and the old father, immediately recognized with an overjoyed heart that these beings were their former dear ones, of which the mother soon stepped to her beloved husband, loved and caressed him. The husband, as the daughter's father, cried with great joy over this blessed reunion. Then the mother went to the daughter, kissed her and said to her:

[11/21] "Dear daughter, just as you are now here with your father, so both of you should be here tomorrow afternoon, you will see and feel even more than you do now; but on account of this, you should not miss anything which otherwise dictates your (daily) order of things at home!"

[11/22] Following these words, the daughter woke up at once and stirred up her still sleeping father, by her awakening, and since he noticed the dawn of the day, he also stayed awake according to old habits, got up, dressed, and then woke up the servants of the house. After this work, he returned to his little room, where he found his daughter dressed and carrying out her morning prayer.

[11/23] He blessed his little daughter and kissed her, then kneeled and carried out his morning prayer with her. When they had both finished, they stood up, the little daughter embraced her old father and kissed him warmly and affectionately, so that the father saw she was unusually happy and lively. He also asked her at once: "My dear little daughter, how is it that you are so lively and happy today?"

[11/24] The daughter said to him, "But dear father, did you not have any dreams today?"

[11/25] But the father replied: "It seems to me as if I had dreamed of something; only what, - that would be impossible for me to draw out!"

[11/26] The little daughter, now told the father his dream, which he listened to with great and clear emotion of his nature, and then said after the finished narration: "Listen, my dear little daughter, what you dreamed, that is what we want to do in reality today!"

[11/27] Therefore, let us at once go early in the morning to church not far away, where we will attend the worship service with a prayerful heart, then take our meal at home, and then, accompanied by our old servant, go up to the heights. If we leave one hour before midday, we will be at the full height of our beautiful alp by the afternoon around the third hour, and on this occasion, we will be able to see in the name of the Lord what



our domestic animals and our two shepherds are doing up there and whether everything is healthy and in good condition."

[11/28] As I said, so it's done! At 3 o'clock in the afternoon our little family was already standing at full alpine height; but just as the little daughter had seen it in her dream, so she now saw in reality the same little clouds moving toward the height.

[11/29] When these little clouds came closer and closer, the father also noticed them, and with him also the old servant; and when the little clouds finally completely hovered around the height, they soon formed themselves to the beings already revealed in the dream.

[11/30] When the old father recognized his own in these beings and saw how they embraced him so lovingly that he could not doubt in the slightest that these were truly his blessed dear ones, he cried out loud with joy and thanked Me with the most fervent heart that I had given him such a great bliss in this life on earth.

[11/31] But after his thanksgiving prayer, the inner vision was fully opened to his spirit. Soon he saw the whole height transfigured and transformed into a heavenly region and saw the glorious dwellings of his own. And out of one dwelling, he saw a man coming, having a large following; and this man went straight to our old man and said to him:

[11/32] "Look, my dear son, where the earth is full of colour and life, it looks empty and dead in spirit; but where it looks as if death has kept its harvest for all time on earth, there it is all the more vibrant and alive in spirit!

[11/33] See, even though no grain grows in the high Alps, and there are no vineyards, no fruit trees, nor gold mines to be found, but what is to be found in the spirit, you now see revealed in the spirit by the grace of the Lord before your eyes!

[11/34] You will be walking on earth in your body for a little while longer; during this time grow in the love for the Lord! And see there besides my dwelling a second glorious palace; this one is already destined for you and for your family, when you leave the temporal and enter into the free, eternal life!"

[11/35] In these words our old man recognized that this speaker was his earthly Father after which recognition the blessed face soon disappeared. Our wanderers kept holding on the living, happy and strengthening feeling, praised and thanked Me for such revealed grace and then returned with a cheerful and strengthened courage back to their earthly homes.

[11/36] The up to now sad old man spent the rest of the time still in a quite cheerful courage and full of love and gratitude to Me on earth; and although now and then needless melancholy took possession of him, he made, when only his physical powers

allowed, a visit to our aforementioned alpine height, from which he always returned with renewed strength.

[11/37] Look, such stories are also told by the mountains, - even if not for everyone with audible words, but even more with a very perceptible whispering into the feeling of the soul and through it also to the love of the spirit.

[11/38] If, according to this knowledge, you go to some mountain of significant height and thereat befall to such feelings there, you can safely conclude and say: "Yes, these are truly homey feelings! How sweet and pleasant they are, and how marvellous it must be for those who have been in this quiet homeland forever!"

[11/39] You can believe that such feelings are not only effects of the heights standing there for themselves, but they originate from the blessed spirits surrounding you, who have now gone before Me to prepare a permanent place for you. But you don't have to be one-sided and think: "It is this or that mountain where such homes are erected in the spirit, but what has been said here is mostly true of every mountain on which the boundary stones of the temporal right of ownership stand far apart.

[11/40] You may be able to experience similar feelings on insignificantly high hills, but they only come to life where the woodcutter's axe no longer has nothing more to do.

[11/41] So this is what the mountains tell, teach and preach. But what they also tell, teach and preach, we want to demonstrate with much clarity in the second last message; therefore, we leave it for today!

## ***Chapter 12 - The Mountains as Places of Divine Revelation.***

[12/01] What else do the mountains preach and teach?

[12/02] This too we want to hear again in a simple and short story. And so listen:

[12/03] A rather pious man dealt for a long time with the thought of whether it would not be possible to take part for one moment only in the world of great grace to see Me - only for one moment. But he also thought about what he wanted to do to meet this grace.

[12/04] With this thought, he rambled around for a long time like a hunter through a dense forest unable to know how to enter it, nor in which part the game is. He searched for the trail, but it was difficult to find where everything was densely covered with all sorts of bushes.

[12/05] Our old pious man was certain of himself, that humanity is unworthy of such grace in this physical life, and therefore would find it difficult to achieve what he yearned for.

[12/06] But on the other hand, his desire was too powerful to be heard.

[12/07] Therefore, after a long mull over, he decided to choose a place on a neighbouring rather high mountain and to walk and gather there often in constant prayer, as frequently as his time and circumstances would allow.

[12/08] So that he could remember the place well, he made a cross and fastened the same at this place. Now when this work was done, he solemnly promised Me that he would not stop sighing and praying at this place until I would listen to him. Yes, he even said he would either die here or face Me and would not depart from this place until I would show Myself to him.

[12/09] As decided and prepared, so it is done!

[12/10] For three years, our (old pious) man, as often as circumstances would allow, would come to this place and pray fervently to Me for many hours to answer his request. As often as he was there in this matter, he was always surrounded by thousands of invisible devout spirits. According to My will, they strengthened him so much that after one and a half years he could already use the inner vision of the spirit, and so, it was easy for him to communicate with many spirits who were related to him about that which was so particularly close to his heart.

[12/11] Although the good spirits taught him unanimously that his intention was something foolish in the true, God-pleasing sense, and added to this that it is already a great grace for him, that I had opened his eyes to the spirit so that he can always see them, his spiritual brothers, and talk to them about many things that are there and will be and will come over the earth. Only such a doctrine by the good spirits was of little use to him in this respect; for he always answered them, saying, "My dear brothers and purer beloved friends of mine and of your Lord! I can tell you nothing else, but what I have told you already, such is and will be as you know:

[12/12] If I only get to see Him and have Him, then the whole world with the whole heaven is for me up for sale for a bad penny! And so, may you speak what you will and however you will, yet you will not deter me from my plan ever; for I will, and I must see Him, Him whom I alone love above all! He alone is everything to me; all else is nothing to me!"

[12/13] But as often as these good spirits heard such language from our (old pious) man, they beat their breasts and praised him for his great love for Me. And so, their work was in vain. But when they noticed such things, they stayed far away from him for

a while during his visits to this place, so that he saw no one else and nothing else but what his carnal eyes saw.

[12/14] He became convinced that such a wish might be sinful after all, since the spirits left him, and so one day he thought again and again what he should do. Should he either follow the instruction of the spirits, or should he stay true to what his feeling so powerfully prompted him to do.

[12/15] But finally the feeling won over all spirits because he said to himself: "Be that as it may! My own body shows me that I am a sinner before God; for if I were not a sinner, I certainly would not have this sinful testimony of death around me. But I am a sinner as long as I carry this body around. But what can the sinner do when the spirit in his body is inflamed by the burning desire to see Him Who created him for everlasting life?! And so, I will remain true to my first purpose, and may there come what will: but, my love for God should not be weakened; I rather want to love myself to death than by only a hair's breadth give way to this love!"

[12/16] As a result of this decision, our old (pious) man returned to the same place and prayed much more fervently than before.

[12/17] When almost three years had passed while praying on this mountain, another good-looking but otherwise poor man came to our (old pious) man and engaged in a conversation with him.

[12/18] He asked him, "Dear man, what are you doing here at this height?" And the praying man replied to him: "My good friend, as you can see, I am praying!" Again, the stranger said to him: "Don't you know that only in the places of prayer does one pray to the Lord; but you seem to avoid the same and thus do all your devotion on this mountain?" Our praying man replied, "Dear friend, that is true; but nevertheless, I also go to a prayer house if the weather is unfavourable for this place! But I must openly confess to you that I have never been able to pray in a house of prayer with true devotion, but certainly on this height, which seems especially holy to me! I have to openly confess: When I look around me and look at the lovely grass, the beautiful forests with which the foot of this mountain is so abundantly adorned, and the wide open sky above me, my inner feeling tells me: 'See, these decorations of the great temple of God are certainly closer to His almighty hand than those carvings with which a brick prayer house is adorned!' Following such thoughts, I am now completely in my element again and go to this height of mine and pray there from the very bottom of my heart."

[12/19] In response to this statement, the stranger said: "My dear friend, I fully agree with you on this point; but I only want to know from you for what inward reason you have chosen this place for your devotion!"

[12/20] On this question, our praying man was a little stumped, but soon thought about it and replied to the stranger: "See, my dear friend, some people ask for health, some

ask for fortune, some for this and some for that, - I do not ask for any of this; for I only care about one thing, and this is the Lord, my God! And I would like to see Him only once in my earthly life; I know very well that this life is not suitable for a more frequent viewing<sup>27</sup>. If I have achieved this, I have achieved more than all the earth and heaven can offer me! That is why I want to die here rather than deviate from this resolution by a hairbreadth; and if I have achieved that, then I want to thank God for it on this spot and praise Him all my life!"

[12/21] After these words the stranger asked him again: "How do you imagine God? For it may well be that He came to you, showed Himself to you and spoke to you in one form or another; but if you did not know Him, then all your prayers would have been in vain, even if your Lord God would have heard it."

[12/22] At this question, our praying man was astonished, and he finally said to the stranger: "My dear friend, you really did say something very important to me; considering that my thoughts have never been extended beyond this point, and I must now confess to you that I cannot really imagine that concept at all! My perception of the nature of God is so muddled that until this hour I do not know whether there is a God who looks something like a great human being, or if this God consists of three people, but who nevertheless could almost look as if they had only one body in common. Or is the nature of God an infinite light in which these three divine persons float and work? In short, dear friend, I cannot really give you a valid answer to this! See, this uncertainty was also the reason why I chose this place at this height; for I must openly confess to you that I would rather not be, than to be, that I should not arrive at the assurance of how The One is shaped whom I love above all!"

[12/23] Here the stranger replied to our praying man again and asked him: "Have you never read what Christ once said about Himself when the apostles approached Him to show them the Father? See, does it not say, 'I and the Father are one!'<sup>28</sup> He who sees Me also sees the Father; for the Father is in Me and I in the Father?!"

[12/24] With these words our praying man hesitated enormously, and he immediately remembered the two disciples who were walking to Emmaus and asked the stranger: "Dear friend! Tell me if you are not an eremite or some other pious man who has been taught well in the Holy Scriptures; for no ordinary man can emerge with such words."<sup>29</sup>

[12/25] The strange man did not answer the question but took him by the hand and lifted him from the ground and led him to the full height of the mountain. Only here did he open his mouth again and said to our praying man: "Brother, look what you have been

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<sup>27</sup> visions

<sup>28</sup> John 10:30; John 10:38; John 12:24; John 14:11; John 17:21; Deuteronomy 6:4

<sup>29</sup> Luke 24:13-35

pleading for three years, that is now before you; behold, I alone am the God of heaven and earth, and there is none other than Me!

[12/26] But remain faithful to Me in your heart, even if you will not see Me in this life! But as you now hear My sweet Father's voice, so shall you always hear it, both at this height and everywhere, where you will be in My Name!

[12/27] But you have found life, and this life will never be taken away from you. Truly, I tell you, your soul will never taste death forever! Amen."

[12/28] After these words the high stranger immediately disappeared, and our praying man wept, praised and glorified the Lord all night long and visited this height even more diligently than before.

[12/29] See, even the mountains tell you such true facts! Therefore, you too should eagerly go up to the mountains, or pray at least in the spirit on the mountains – which is of a pure nature - to Me, so you too should encounter what our pious praying man has encountered.

[12/30] But what the mountains still teach, preach and tell, we will hear in the last message, and so we leave it for today!

### ***Chapter 13 - The Mountains as A Mirror of Our Inner Self.***

[13/01] What else do the mountains teach and preach?

[13/02] The mountains still carry such words to the people who pay attention to them, from which every person who is only somewhat spiritually awake can easily draw from, as to how it stands with his own disposition.

[13/03] Thus, the mountains are a true spiritual mirror for those who want to examine themselves in it.

[13/04] But how can that be?

[13/05] You have experienced on many occasions that for the more spiritually awakened person every appearance in nature has some meaning, and you have especially heard it on those occasions when some of the mountains have also been revealed to you.

[13/06] According to this, the spiritually awakened person can only take a glimpse at a neighbouring mountain and notice how he is illuminated, whether he is totally pure or more surrounded by a bluish haze, and which parts of the mountain are more or less



misty, or whether he sees fog around the mountain somewhere, either in the deep, in the middle or on his summit, or whether clouds are located above his summit, and of which kind and type these clouds are.

[13/07] Furthermore, such an observer should not miss the feelings which have taken hold of him at the sight of a mountain standing before him, whether they have put him in a pleasant or more melancholy mood, or whether he has felt a great desire to climb this mountain as soon as possible, or whether he was aware of his opposing feelings, which is, so to speak, identical with a so-called or rather perceived feeling of impossibility. So too - which, of course, is simply a trait of a more awakened feeling - whether he felt a cheerful morning feeling when looking at a mountain, or a cheerful but more wearying midday feeling, or a drowsy evening feeling, or felt a dreary, dull midnight feeling in him, and how long the same feeling of being controlled by the whole disposition (or nature) remained.

[13/08] See, all these points mentioned here are to be well considered; for all these appearances and sensations always correspond to the inner state of a person. It should be noted, however, that the sensations must coincide with the appearance - for the appearances themselves do not yet give a complete testimony; but when the feeling harmonizes with the appearance, then the mountain announces to a person exactly how it stands with him.

[13/09] For example: If someone went out in the morning and saw a very pure mountain, but this mountain does not exalt its feeling, but fulfills it only with a secret anxiety - in this case, the appearance with the feeling would not be harmonious; the mountain would nevertheless remain a true mirror to the beholder. But how?

[13/10] See, as soon as the spiritual purity of the mountain fends off the disposition (or nature) of the beholder, the mountain tells the beholder: "With what kind of unclean disposition are you looking at me! So, cleanse yourself that you may be exalted above your worldly senses, as I rise above the mud of the depths, in which nothing but wretched worms, frogs, toads and snakes' dwell!"

[13/11] In this case, the observer sees his image in the mountain's mirror as he should be - but is not.

[13/12] Another conflicting case would be that a person would also go out, either in the morning or at a different time of day, but would look at a totally gloomy mountain, yet have a completely bright and cheerful morning feeling. What would the viewer have to learn from the gloomy mountain on this occasion?

[13/13] On this occasion we want to let the mountain itself say a few words, which should be: "Look at me, you joyful wanderer, in the cheery morning of your feeling! You were once the way you look at me now, and you were dark and sad. A suffocating night



threatened to swallow you up, and as (is) now around my whole being, so humid and heavy clouds surrounded you too. You didn't know what they would hatch over you. Huge storms soon came upon you and some lightning struck you from your own cloud mass. But you did not despair, you had me as a model in your soul and you stood there like me: a high rock, fearless and unflinching and defiantly offering such temptation. See, the storms that threatened to destroy you soon turned into saving angels and freed you from the great burden of your night. So, little friend in the valley below - who now looks at me cheerfully, as I am buried in the nightly clouds and storms blow around my forehead, as if they want to destroy me, notice this image before you; for only then will you remain in the constant morning of your feeling, if you often enough put the picture before your eyes, as it once looked around you, when you resembled me in this state of mine.

[13/14] Notice, this storm will not destroy me, and you will soon see me once more like you; good for you, if you will still be able to look at me in my purity with the same feeling with which you look at me now, because I will show you how you once were!"

[13/15] See what a good and useful lesson such a cloudy mountain gives to a pure mind by guiding it to true humility and then the viewer can say to himself: "O mountain, how often have you been cloudy and how often pure again; let me therefore always be reminded that a purified disposition, as long as it remains free, can also be clouded over again immediately! But such should be avoided as much as possible, your clouded condition should always remind me of it and at the same time call out to me with thundering words: "See how sad it is to sink back into the previous night, and how difficult it is to carry clouds filled with countless flashes of lightning, which do not ask: 'Where shall we strike?', but which do they strike, where do they hit and shatter and destroy, whatever they hit!"

[13/16] Look, these are the two culmination points of the inharmonious relationships between the appearances and the sensations!

[13/17] Accordingly, between these two extremes, there may still occur a number of larger or smaller genres of disharmonious appearances which, however, according to these two extremes, can all be easily recognized because they no longer extend over the whole but only over individual parts.

[13/18] The hardest thing is to judge the total appearance; but this has already been explained. So, every single one of them is easily recognized, just as if someone knows a general calculation formula and then, according to this formula, can without difficulty decipher every specific case.

[13/19] But as far as the harmonious appearances are concerned, they require no further explanation. For where a cheerful disposition beholds a cheerful mountain, it becomes all the more cheerier and longs to go up to the pure height; but when a gloomy

disposition beholds a ghastly gloomy mountain, it becomes all the darker and already calls out secretly in his spirit: "Mountain, fall upon me and completely cover my terrible night!" Such a person certainly does not long for the height of this mountain.

[13/20] But if someone goes out with a cheerful disposition and a gloomy mountain upsets him, such an upset is to be regarded as nothing other than an awakening of the actual condition in which the disposition is still hidden - or the mountain shows the person what is still in him.

[13/21] These are the universal moments of harmonious relations, according to which every insignificant peculiar case can also be recognized and determined.

[13/22] That naturally the higher mountains and especially the glaciers, as is our Grossglockner, can be observed with a much greater degree of certainty than other, less high mountains, is already self-evident, if someone only takes a little consideration that the higher he ascends his head above the usual earthly depth of greed, the more he ascends a mountain.

[13/23] That the mountains only become more significant on their purer drifts can easily be assumed from the whole, because, the purer the mountains become, the more spiritual it becomes on them – for which reason they already make a greater impression on every person than smaller elevations.

[13/24] But if you want to see more clearly in which region the mountains, and sometimes also which mountains are most effective in that region, you may only pay attention to the rather successful drawings of the servant. From these you will soon see at the bottom of the drawing those points where the mountains begin to be effective, and also which mountains are most effective.

[13/25] If you want to recognize this, then ask only after careful observation of each piece how it has stimulated the feeling, and you will soon recognize where the greater effect manifests itself. Because the picture is also an equivalent to the object, of which it is an image, and can also be enlivened in the spirit to an almost complete reality; but an image must be viewed naturally with greater attention so it can be realized in the sentiment. If someone is aware of this, then he may learn useful lessons from such a reflection.

[13/26] The fact that such a mountain in its peculiar nature is again naturally much more effective, and that immediately, at first sight, this (mountain) requires no further discussion, but each (persons) individual experience teaches him the same; thus we have represented not only the Grossglockner in all his parts and effects, but what is given is therefore to be understood in order of all the mountains, just as it is to be understood for everyone.

[13/27] Preferably, however, it should be understood to mean the corresponding mountains in the human heart, which should be held against these real ones, so that in the heart such a useful remote effect would arise, as it arises there, and continuously exist on this mountain, (which is) now announced to you.

[13/28] So pay attention and test yourselves accordingly and do them subsequently so that the true inner blessing of the mountains will likewise be poured out upon you like the mountains pour out their blessings over all the land known to you, - and this is real, right and true! But just as I was especially fond of the mountains and satisfied so many hungry people with a few loaves of bread and showed Myself transfigured on a mountain, and went up from a mountain to My kingdom, - so I also tell you this from the mountains and thereby open a great gate to the Kingdom of eternal life for you!

[13/29] Consider that I, the author and creator of the mountains, did not enjoy staying on the mountains in vain, and not without great living meaning prayed for the last time on a mountain; therefore, follow Me in everything, so you will hardly ever miss the goal which I Myself am!

[13/30] Such say I, who once distributed heaven from a mountain.<sup>30</sup> This is also a part of heaven; take it as a great blessing from Me and become alive eternally in the Spirit! Amen.

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<sup>30</sup> John chapter 20 and Acts chapter 1; read: The Unknown Gospel of the Lord's Ascension, through Jakob Lorber

## *Biography*

**Jakob Lorber**, schoolteacher, musician, composer, artist, author, mystic, theosophist, 1800–1864.

“... My tongue is the pen of a ready writer.” Psalm 45:1

Jakob Lorber described himself as “God’s Scribe”. Over a span of 24 years he wrote a variety of smaller, shorter works next to 25 extensive volumes of emends proportions of prophetic theosophical content. He lived a very modest lifestyle in Graz, lower Styria–Austria, who only wrote his extensive library of profound spiritual writings by listening to the ‘inner Word’ of God, Who dictated to him almost daily.

Jakob Lorber received his certificate as a teacher; however, this occupation was short lived. Instead, he furthered his musical talent, which he brought with him from his parental home to remarkable heights. His impressive musical career not only provided his living expenses, it also brought him certain recognition.

His musical career changed abruptly during his daily time of devotion on March 15<sup>th</sup>, 1840 when he heard the voice of God speaking inside him saying: “Get up, take your pen and write!” Later on, he saw himself as a prophet of a new era living in a time of a total break down of religion and science, which through the divinely dictated revelations once again merges with a personal knowledge of God, and a universal awareness of a renewed understanding. For this divine revelation, he forsook all fame and fortune. Jakob Lorber died without any social recognition and earthly wealth.

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Note: Jakob Lorber is known to be one of God’s greatest prophets, his writings have been translated into many languages. The English library of his prophetic writings is growing by leaps and bounds and can be found on the internet. Printed books of the New Revelation trough Jakob Lorber are available in many languages and can be purchased from various publishers in Germany, the United States, and in Canada.

# THE GROSSGLOCKNER – A GOSPEL OF THE MOUNTAINS

Jakob Lorber

The Grossglockner is a gospel of the mountains, i.e. Austria's highest mountain. This gospel provides the reader with a comprehensive awareness to both the natural and the spiritual evidence of all the mountains around the earth. Gradually the natural topographical impact of the Grossglockner gives way to the invisible spiritual essence and influence of the nature spirits in and around the mountains. This insightful gospel encourages the reader to follow the Lord up to the spiritual summit in his earthly life, ending with the overwhelming blessing the Grossglockner can give the human heart. Anyone who likes the sheer sites of mountains, no matter where on earth, will know the cleansing impact they leave on the soul. 'The Grossglockner' will deliver profound inside into the 'Gospel of the Mountains'.

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